THE ORTHODOX WORD

JULY - AUGUST, 1968

SEVENTY-FIVE CENTS

TSAR-MARTYR NICHOLAS II

TSAR-MARTYR
NICHOLAS II

THE VOICE *of thy brother's blood crieth unto* Me *from the ground; and now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hands* (Gen. 4:11).

Thus did God speak to Cain after his murder of Abel. Gentle, mild Able lay without breath and voiceless upon the earth. But his blood cried to heaven. Of what did it cry? The earth cried out, nature cried out, calling to God for justice. It cried out, for it could not be silent, being shaken by the crime that had been committed.

There are events that shake even the soulless elements. Then God Himself renders judgement upon them. Such was the first murder, the murder of Cain. Such were many other very grave crimes. To these belongs the terrible regicide in Ekaterinburg.

Why was Tsar Nicholas II persecuted, slandered, and killed? Because he was Tsar, Tsar by the Grace of God. He was the bearer and incarnation of the Orthodox world-view that the Tsar is the servant of God, the Anointed of God, and that to Him he must give an account for the people entrusted to him by destiny, for all his deeds and actions, not only those done personally, but also as Tsar.

[*Continued on inside back cover.*]

+ Archbishop John Maximovitch

Archbishop John Maximovitch
July, 1963
San Francisco, California

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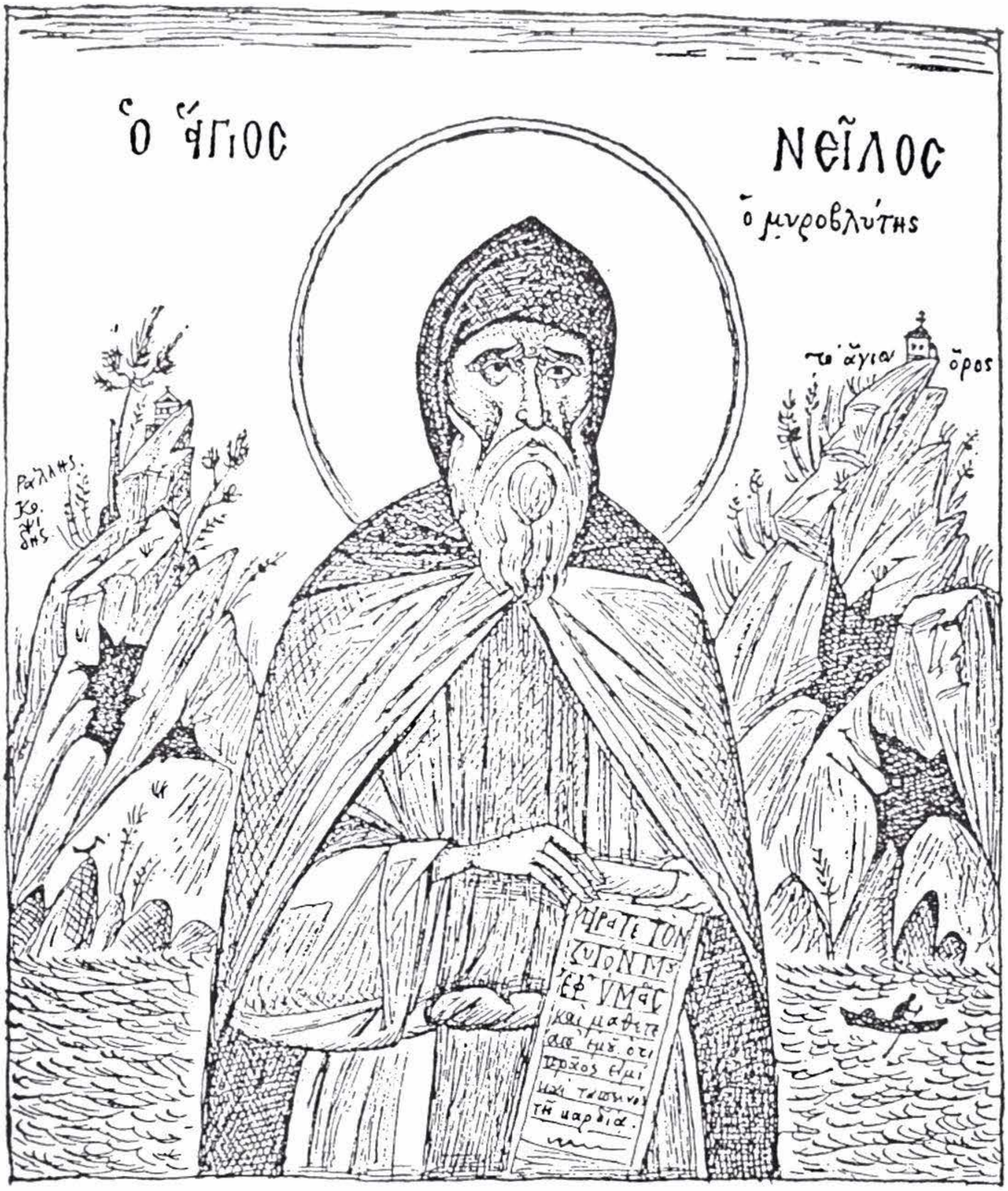


SAINT NILOS OF MOUNT ATHOS

Commemorated May 7 and November 12

TROPARION, TONE 1

Having lived the monastic life on Athos in a manner pleasing to God, O thrice-blessed one, thou didst seek out God with prayers and fastings,* and becamest a pure vessel of the Spirit,* shining with rays of virtue upon the faithful,* and thou dost enlighten those that cry to thee, O Nilos:* Glory to Christ Who hath glorified thee;* Glory to Him Who hath sanctified thee;* Glory to Him Who worketh healings for all through thee.**

Icon by Photios Kontoglou

The Life of

SAINT NILOS

THE MYRRH-GUSHER OF MOUNT ATHOS

Although the "monks' republic," the Holy Mount of Athos, is known throughout the world, little is known of its undying treasures -- the holy lives and writings of its Saints. The texts below, presented here for the first time in English, may serve to shed one more ray of light on the unknown treasures of the Holy Mountain. The Life *has been translated from the Greek Synaxaristes, with a few additions from a Russian translation of a Greek manuscript* Life *from the Saint's kellia (ed. Mt. Athos, 1912).*

THE HOLY AND BLESSED NILOS, who has shone forth in recent times, surpassed by his ascetic deeds many even of the ancient ascetics. This is a new demonstration that virtue, piety, and love for God are not determined by times and seasons, but have their foundation in our free will.

St. Nilos was born to pious Orthodox parents in the town of Aghios Petros (Saint Peter) of Kynouria, which is in the Peloponnesus in Greece. When he was yet a youth he was orphaned, but he found a father in his uncle, the priest-monk Makarios, who was a vigilant and loving overseer of every movement of the mind and heart of this future vessel of the grace of the Holy Spirit, instructing him in the sacred letters and the virtues. Together they came to dwell at the sacred monastery called Malevi, which was nearby, and which was honored with the name of the Dormition of the Theotokos.

At this monastery they stayed but a short time, living in holy silence. Afterwards Makarios, the uncle of Saint Nilos, invited the local bishop and had the Saint ordained hierodeacon and then priest-monk, there in the monastery of Malevi.

Yet because they longed to find a more divine life, they left their native land and friends and relatives, and went to the Holy Mountain of Athos. Having gone about to all the sacred dwellings that were on the Mountain, they came to the parts where there was the cave in which St. Peter the Athonite had lived in asceticism. Thus, even as their native land was named Saint Peter, so also now, by divine dispensation, they dwelt in the parts where Saint Peter the Athonite had lived. This area

is known as "Aghia Petra." At that time, those parts were totally deserted and uninhabited, because the Skete which is called Kavsokalyvia came into being later, in the vear 1740. Not even the cells of Kerasia existed then, except for those of the hesychast fathers of Saint Symeon, which were distant one from another.

When they saw this place, therefore, the Saint and his uncle rejoiced, and went to the Lavra of St. Athanasios and bought the land for one gold coin. As for the labors which they undertook in order to clear the place of undergrowth and briars, one can find them in the testament of the blessed Makarios. There they built a temple to the Most Holy Mother of God, and in honor of Sts. Peter and Athanasios of the Holy Mountain. Since they knew the art of iconography, they adorned the temple and also furnished and completed it with the necessary sacred vessels, vestments, and books, using the last of the money they had taken from home.

Before his death Makarios wrote a spiritual testament, by which he gave the kellia and everything in it, as his own personal property, to his disciple, Hieromonk Nilos. Soon, after the completion of the kellia, the divine Makarios peacefully reposed in the Lord from the burden of his righteous labors, having made his nephew his successor, heir in everything and worthy director of the kellia.

But the divine Nilos, who was all aflame with holy zeal, sought a more isolated place and found a cave that was on a sheer cliff, frightful even to behold because of its precipitousness. Devising various means, the ever-memorable one was able to descend to the cave, where he dwelt alone, praying to God alone and rapt in divine vision. No one else knew of him except for the one who had guided him and helped him descend to the cave, where the blessed one remained unknown in his ascetical labors till the end. In a depression within the cave St. Nilos built an altar in honor of the feast of the Meeting of the Lord in the Temple.

As to how many tears he shed like rivers, how many struggles, vigils, prostrations, standings in prayer, and fasts he endured, and how many illusions and threats he underwent at the hands of the demons who sought to drive him away from there, and again, how many angelic visions and consolations he received, it is impossible for one to tell. Wherefore the all-good God, Who beheld his heart and the patience which he had, glorified him and deemed him worthy to stand with the angels after his righteous repose, which took place in the year 1651, on the twelfth of November.

Having fled human glory during his lifetime, St. Nilos did not desire it either after his death. Therefore, on his deathbed he made a sworn testament that no one dare to remove his remains. In accordance with this, those who revered the Saint buried his holy body in a small cave underneath his cave, declaring by an inscription an interdiction against removing the body of the Saint.

But the Lord, Who by His unlying word places lamps upon lampstands, glorified His Saint in this way: his virgin body, consecrated to God from youth, purified and refined by fasts, cleansed by tears, made fragrant by prayer -- this most sacred body God transformed into myrrh and granted it to flow out in the sight of men from the grave, through a small aperture, and to flow down along the perpendicular cliff to the sea. The unheard-of miracle of such an unprecedented flowing of myrrh became soon known to the entire Orthodox East; from everywhere ships began to come to draw myrrh from the miraculous current. The faithful received the myrrh as though it came from an ever-flowing fountain. By it all manner of illness was cured. The place there came to be called Karavostasion ("the boat-stop"). This was also the place where the ship that was carrying St. Peter the Athonite stopped and was unable to sail until the sailors allowed him to disembark there, as is narrated in his life.

Thus St. Nilos was also called "Myrrh-gusher" because of the holy myrrh that came forth from his holy relics. For many years, the location of his grave was unknown.

One time, two monks from a certain *kellia* (hermitage) wished to seek out the relics of the righteous one. They came with pick-axes and had begun digging up the place when, suddenly, a large boulder fell from above the cave and crushed the foot of one of them. Suffering great pain, he fell to the earth like one dead. Unable to help him, nor even to carry him out of that fearsome place, the other set out to bring a mule and return with another brother in order to lift him from the cave. Moaning and groaning from the pain, the brother remained there alone, when behold! Saint Nilos appeared to him like an ordinary monk and asked him what the matter was with him, and what he wanted there and what had happened to him. The brother explained what they had set out to do, and how he had been hurt. The Saint said to him, "How did you dare, poor man, to attempt such a dangerous undertaking without the express wish of the Saint? Yet behold, the Saint heals you; but take care henceforth, that you do not dare ever to undertake a labor that is beyond your strength and without the divine will." After he

had said these things, he touched the brother's broken leg, and he was made well immediately, and the Saint vanished from before his eyes. Filled with joy, the brother set out for his *kellia*. On the way, he met his companion, who was returning with a mule to carry him. When that brother saw him well, he stood in astonishment, and both glorified God and thanked the Saint with a great voice. Henceforth no one else ever dared to search for the relics of Saint Nilos.

In the year 1815, a certain monk called "Prisoner," who suffered from an oppressive demon and also had a rupture, was healed by Saint Nilos. The Saint appeared to him many times and foretold many things to him, how the Holy Mountain would fall into many perils, how the Greek Revolution (1821) would take place, how the Hagarenes would invade, and many other prophecies which are recorded and fill a whole book.[1] In many of his admonitions to this monk, the Saint commanded him to lay a path to the cave, so that the brethren could go to worship there for the benefit of their souls, and also so that the Liturgy might be served in the Saint's church, which he had built by himself there in the cave.

When the fathers heard this, they came together and cleared the place. Having done this, they wished to build a new church in honor of the Saint. While they were digging in order to lay the foundations, the grave of the Saint was found, as well as his all-venerable relics, which breathed forth an ineffable fragrance. This occured in the year 1815, on the seventh day of May, which is also the date on which his memory is celebrated.[2]

Filled with boundless joy, the fathers informed the Monastery of of Grand Lavra, and the fathers of that monastery came with lighted candles and incense and translated the Saint's relics to Lavra, leaving only his jaw at the *kellia*, for the sanctification of those who came to worship there. Many miracles took place for many different people during the time of the transfer of the Saint's sacred relics, and many of those who recieved portions of relics were healed of various illnesses. The Saint's tomb, which is behind the Holy Tribune, was beautified even as it appears today. By the intercession of our righteous Father Nilos, may we be deemed worthy of the Kingdom of Heaven. Amen.

1. Some excerpts from this book will be found at the end of this *Life*.
2. A relic of the Saint is found in Holy Transfiguration Monastery, Boston, Mass.

SAINT NILOS' POSTHUMOUS DISCOURSES

INTRODUCTION

From the Foreword by Archimandrite Alexander, editor of the Russian translation.

IN THIS BOOK are described miraculous events that occurred on the Holy Mountain between the years 1813 and 1819, namely: a series of miraculous appearances of our holy father St. Nilos the Myrrh-gusher to a monk of Mt. Athos, by name Theophanes. For his salvation, since he was in a desperate situation, the Saint repeatedly appeared to him outwardly as well as during sleep, besides which he healed him in the beginning from rupture and demonic possession, settled him in a deserted kellia in the wilderness, instructed him, saved him repeatedly from the devil's nets and from evident attacks upon him by demons, chastised him, and finally -- what is especially important for us -- handed down to him an accusatory discourse for monks, one that shows also the true path of salvation. It is a remarkable coincidence that a Russian ascetic, St. *Nil(os)* Sorsky (15th century), who lived for several years on Mt. Athos, exposed the faults of Russian monasticism, while an Athonite ascetic, St. *Nilos* the Myrrh-gusher, who lived a century later, exposed the faults of Athonite monasticism. Likewise St. Nilos handed down several prophecies.

The decrees of God are inscrutable, and so we cannot say precisely what it was that evoked the divine and heavenly embassy to earth of St. Nilos; but from the Saint's words we may conclude that, first, the most immediate cause was the repentance of Theophanes, who, having fallen into the abyss of the most serious sins, conceived the good intention of repenting and correcting himself and with this aim returned to the Holy Mountain, which he had left, but through the devil's activity encountered so many obstacles that he began to plan to leave the Holy Mountain and go to Constantinople.

Theophanes was already on the eve of departing when he met the Saint in the forest in the form of an unknown old man. The Saint showed him an abandoned hut in the wilderness and ordered him to settle in it,

promising to take care of everything necessary for his life. Theophanes did not know that it was the Saint speaking to him, but he obeyed him, showing here his good will. From this moment began the extraordinary care of the heavenly dweller for the earthly and deeply fallen Theophanes.

As is apparent from the open confession of Theophanes, he was full of vices: he was lightminded, inconstant, pleasure-loving, quick-tempered, a dreamer, given over to sexual passion, negligent in ascetic endeavors, slothful in prayer; but at the same time he possessed several virtues, namely: a great simple-heartedness, sincerity, and a deep awareness of his unworthiness. In addition, without doubt his faith in God was pure and *Orthodox*, and his hope in Him was great. These virtues compel one to look at him, not as a child of the devil, but as an errant sheep of the flock of Christ.

It was in order to save this errant sheep, who was persecuted not only by demons, but also by his own brothers, that St. Nilos came down from heaven; with great patience, little by little cleansing him, making him a victor over the enemy and over his passions, the Saint finally succeeded in leading Theophanes to the point where he ordered him to receive the highest angelic habit, the *Skhima*, ordering him to take the name *Ekhmalotos* – "Prisoner" -- as a sign that he was the prisoner of the Saint, for the Saint had delivered him from his captor, the devil.

Theophanes, at the request of several of the brethren of the Skete of Kapsokalyvia, wrote down the miraculous events that occurred to him; and later St. Nilos himself commanded him to write all his words without concealment or abbreviation. Since Theophanes was hardly literate, a certain Hieromonk Gerasimos from Constantinople helped him write.

A second reason for the heavenly visitation of Theophanes was to call the monks of the Holy Mountain to return to the path of life of the Holy Fathers, from which they had begun to fall away, neglecting spiritual endeavors and silence, being captivated by vanity and acquisitiveness. As a result of neglect of spiritual life, there had developed among them also other serious vices; all this inevitably drew down on itself the wrath of God.

The Saint transmitted through Theophanes that he had been sent by God, like Noah to people before the Flood and like Jonah to Nineva, and that God was ready to accept repentance even from the worst sinners. The Saint said that the chief evil proceeded from loquacity, empty talk, judgement, and likewise from being weighed down by cares, from acquisitiveness and over-solicitude, which kill the monastic spirit, opening the door to other passions and vices. The Saint revealed a true picture

of contemporary monasticism and announced what was to be expected at the end of the world, and likewise foretold what was to come in the near future -- sword and water, which was fulfilled in a little over three years after his last prophecy, and which could have been averted if his words had been accepted...

The third providential reason for the miraculous revelations to Theophanes was the unveiling for future generations of monks of the diabolic nets by which the enemy strives now with reinforced effort to enmesh those who have left the world and entered upon the path of repentance and of pleasing God, in order to mock their good intentions and compel them, in monasticism even more than in the world, to work for him, that is, for sin.

Since terrible times are coming, concerning which the Lord says, *When the Son of Man cometh, will He find faith on the earth?* the Saint proclaims to those seeking salvation in the shelter of Athos not to be troubled, not to become frightened, not to lose faith in the Protection of the Mother of God and not to leave Athos until the Iveron Icon of the Mother of God leaves Athos, but to remain in repentance and hope of salvation, in silence, humility, and obedience, striving to preserve unalterable that little which still remains from the high monastic life of former times, especially chastity.

Theophanes, who had fallen into terrible sins but had preserved the Orthodox faith unfailingly, simplicity of heart, and likewise contrition for his sins and awareness of his fall -- Theophanes, a stranger to cunningness, is a foretype of the monasticism of the last ages. God sent St. Nilos to call him to account, and so too monasticism today should not despair over salvation, if only, in all its falls, it preserves unharmed its Orthodox faith, its uncunning character, humility, and contrition over its sins. In actual fact, as our spiritual teachers such as Bishops Ignaty Brianchaninov and Theophan the Recluse, Skhi-Hieromonk Amvrossy of Optina, and others testify, we have gone as far away from the life of the ancient Holy Fathers as Theophanes had stepped away from God's commandments; notwithstanding this, merciful God, seeing the sincerity of his desire to make repentance, sent to his aid a Saint from heaven. This testimony of the inexpressible love of God to us should serve for us as a confirmation of our hope, driving away despondency and despair and arousing us to spiritual battle with the enemy.

THE POSTHUMOUS DISCOURSES *of St. Nilos comprise a book of some 500 pages. Here we can do no more than inform the reader of the nature of this book and present a few excerpts, chiefly under the category of the third reason given above for its existence: as a warning and encouragement for monks and – since the monastic life is simply the Christian life at its purest and strictest – for all Orthodox Christians of the last times, in which we are now living. What follows are the words of the Blessed Nilos himself, coming from the other world. (Explanations in parentheses are those of the editor of the Russian translation.)*

THE AUTUMN OF MONASTICISM

A.D. 1817

IN RECENT TIMES monks have begun to deviate toward the ruin of ruins and to cultivate the path of lawlessness. About 25 years ago (*i.e.*, 1792) monasticism reached a turning point, ruin intruded into the midst of monasticism, monasticism became poor in grace (*i.e.*, those laboring in it became few).

O, why have you left such a saving monastic life? O, how the mountains and caves are made bare of those following this blessed path of monastic life! Weep, mountains and caves, that the blessed life has departed from you!

O most venerable fathers! Now is the time of salvation! Now is the time for him to be saved who desires to receive salvation: for ahead there is coming upon us a most severe winter; then we shall not find such freedom for salvation as we have now.

Now is the time for gathering into the granary the fruits of the monastic life. Now let whoever wishes to cultivate the monastic life, cultivate it, for autumn is coming and severe winter has drawn nigh... If at harvest time you will have gathered sufficient fruits into the granary, then will not wintertime be the same for you as spring?

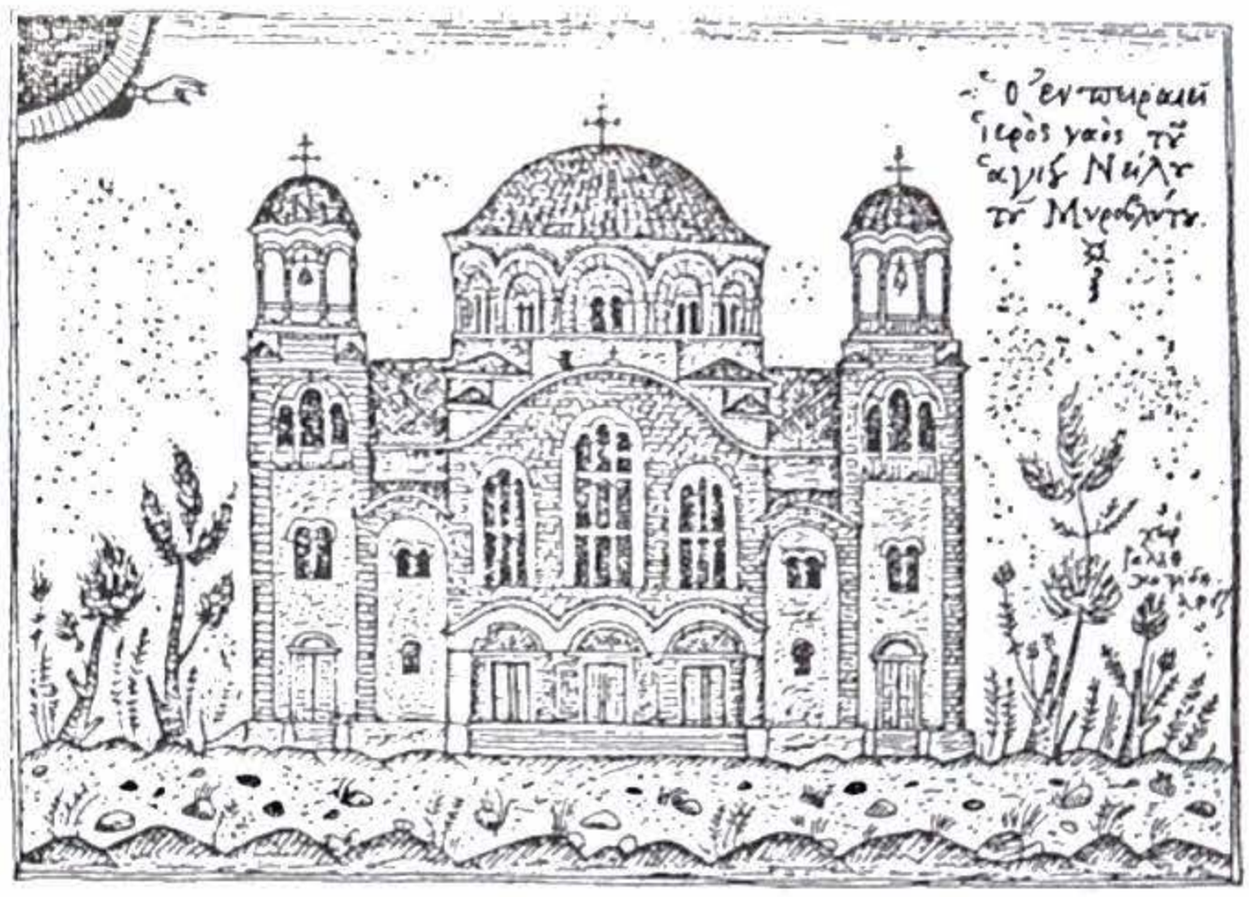
Therefore, while we still have spring in our nature, let us strive to work in the vineyard of monastic life, before the fruit of this life perishes. Let us strive to gather the harvest of mutual love! Let us strive to treasure the fruit of monastic life!... Now is the time of sorrow, that we may sorrow over the evils we have committed. Now is the time of repentance with the sorrow of contrition for our lawless deeds! Now is the time of sighing, that we may sigh from the depths of our heart and soul over the deeds of impurity we have committed!

Now is the autumn in which perishes the grace of the monastic life. But hold firm, retain that which you still hold, so that at least

you might not be made guilty of the ruin of monastic life. Woe to him who will be guilty of this ruin!

Now is autumn! Grace fades, and beauty of soul (*i.e.*, the former beauty of ascetic souls in monasticism). Winter draws nigh!

The queen of perdition has heard that the monastic life has become desolate; she has called the seven-headed beast of lawlessness; she has mounted this beast and commanded him: "Take possession!" And he has taken possession of the first bridle of insubordination (*i.e.*, the obedience of monks to the monastic rule and to elders).



The new sacred temple of St. Nilos in Pireaus, the seaport of Athens.

When four periods of 25 years have passed (A.D. 1917), what then will monastic life become? And if yet three more periods of 25 years will pass, that is to say the seventh cycle of years and five, ascending to midway to the eighth (*i.e.*, millenium: the year 7500 from the creation of the world according to the Orthodox calendar, corresponding to A.D. 1992), -- there in the middle of the fifth cycle, what disturbance will there occur from the fourth to the fifth? (*I.e.*, from 7400-7500, A.D. 1892-1992.)[1] (Pp. 173-5, 170.)

THE POWER OF THE MONK IS PRAYER

THE POWER of the monk is prayer. If prayer in a monk grows feeble, then too the gifts of prayer grow feeble (*i e.*, he obtains no virtues without prayer.)

If a child will not suck his mother's milk when he is born, he will die; thus too if a monk, when he is tonsured, will not constantly pray (*i.e.*, the prayer of Jesus), he will perish by perdition.

If a child will give the appearance of sucking, but in actual fact will not suck, then what profit will there be from this? Thus too if a monk receives the Angelic habit but will not avail himself of prayer, then of what profit is the *skhima* to him?

1. *Trans. note:* The reference to the year 1917 here seems particularly significant ("what then will monastic life become?"), for it was precisely in that year, in the Orthodox nation with the largest number of monasteries and monks, that there began the Bolshevik devastation of the Orthodox Church in general and monastic life in particular, leading also to the virtual disappearance today of Russian monks on Mt. Athos. If the preceding century was the "autumn of monasticism," then surely this century (since 1917) is the "winter" the Saint speaks of as "drawing nigh."

Prayer is breath. If breath is lost, how can a man live? Let him read the whole Church Minaion, the Psalter and the Triodion -- but if he will not pray, this reading profits him nothing. (P. 231.)

THE MOTHER OF GOD, PROTECTRESS OF ATHONITE MONASTICISM

AS THE FATHER has glorified His Son, so has the Son glorified His Mother. When the Son glorified His Mother, She begged of Him that for Her sake men too might be glorified.

The Mother begged of Her Son in the future life one province for Herself: mercy, limitless reconciliation, unapproachable light, the purity of virginity, the immaculateness of salvation...

And the Mother of God looked upon a most beautiful land and a high garden -- a most beautiful, soul-saving place, a high mount for the salvation of men, and decreed that here would be Her province (on earth)... And the Queen said to Her servants: "Build 24 towers, for the 24 written letters, so that the alphabet might be filled and perfectly adorned with human souls (*i.e.*, so that the choir of monks saved in the heavenly province of the Mother of God might be filled). Then Her servants accomplished the building of the 24 towers (*i.e*, the establishment of the 24 chief monasteries on Athos), and that land became encompassed by 24 towers... And the Queen commanded Her servants and said: "Divide this province and make in it seven sowings, that they may crush the seven heads of the queen of perdition." Then her servants did as the Queen of Salvation had commanded. And She commanded that each sowing be named by its name: faith, love, oneness of soul, non-acquisitiveness, fear of God, chastity, and continence...

Then She sent Her servants anew and said: "Go to the ends of the universe, go to the crossroads to find slaves who would serve in My province and bring to fruition the seven blossoms of salvation. When you seek these slaves, take not the healthy and strong, but the sick, the shrivelled, the lame, the bent, the cross-eyed, the leprous and the naked--such gather into My province so that, laboring in it upon these seven sowings of salvation, they might be healed."

The Queen of Salvation saw that Her servants (*i.e.*, the first generations of monks) were faithful, and said to them: "O, My beloved and faithful servants! Cultivate My province without murmuring until evening; and when the day shall grow dark, then you shall freely enter into My glory, that you may rejoice and be glorified together with Me." (Pp. 178-80)

THE DEPARTURE OF THE QUEEN OF SALVATION, THE IVERON ICON, FROM MOUNT ATHOS

AND THUS the path of salvation has been lost to men. Because of men's ruinous deeds the Mountain is threatened by the danger of losing the Queen of Salvation. And so I say unto you: when the Queen of Salvation departs from this Mountain, then--woe to this Mountain, for there will follow a great disturbance (overturning) in this Honorable and Holy Mountain...When the Queen of Salvation departs, the Chalpiites will gain access and spread as they please, both mentally and physically. Mental Chalpiites are demonic temptations; and physical Chalpiites are human animosities, and also those who are now called pirates... O most worthy fathers! Since you remain impenitent, since you have no intention to repent and have no power to reconcile to yourselves the Queen of Salvation--then I beg the holy Fathers to conduct Her on Her departure. They met Her with glory and honor at the time of Her arrival (the miraculous arrival of the Iveron Icon in the 10th century); thus with honor and glory let them conduct Her at Her departure.

Arise, most worthy Fathers, to conduct the Queen of Salvation, Who set up your salvation on this mountain!

O, most worthy fathers, the departure of Salvation will be thus: First, a short time beforehand the monastery in which dwells the Image of the Queen of Salvation [the Monastery of Iveron] will be shaken. This means that senseless earth will sense that it is about to be impoverished of its guardian, Who has guarded it to this day. After this shaking, all trees that have been planted will quake greatly, and everything planted, that is, everything rooted, will be bent into captivity for the sake of the Queen (*i.e.*, there will be a martyric extermination of Orthodox monks on the Mountain). Athos will be shaken by a fearful roar, and a gentle sound will go out; when the Image of our Lady the Mother of God departs, there will be a fearful and trembling sign. The sign will be this: all churches will be bent because of the departure of Salvation, as escorts of Salvation and a bow of salutation (*i.e.*, they will be destroyed by atheists and earthquake?). Therefore I say to you, insensible [nature] will sense, but [those with] feeling will be darkened and will not be aware that Salvation is departing. And so I say to you, most worthy fathers, as long as the Image of our Lady the Mother of God remains within this Mountain, let none move to leave; as soon as any moves to leave, he will immediately find in himself chastisement of soul and body. But when it is seen that the Icon of the All-Holy has departed this Honorable Mountain -- then depart you also, whither you will; only preserve your vow of monastic life whole and pure. (Pp. 310-18.)

Let no man deceive you in any way: for it will not be, except the falling away (apostasy) come first, and the man of sin be revealed, the son of perdition,

He that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God...

And now ye know that which restraineth, to the end that he may be revealed in his own season.

For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way.

And then shall be revealed the lawless one... (II Thes. 3-8).

TSAR-MARTYR NICHOLAS II

1868 - 1918

THAT *WHICH RESTRAINETH* the appearance in the world of Antichrist, the man of lawlessness and anarchy, the last and most powerful enemy of Christ and His Church, is -- in the teaching of St. John Chrysostom and other Fathers of the Church -- lawful authority, as represented and symbolized by the Roman Empire. This idea was incarnated supremely in the Christian Empire: first in Byzantium, when Constantinople was the Second Rome, and then in the Orthodox Russian Empire, when Moscow was the Third Rome. In 1917 the "Constantinian Age" came to an end, the Orthodox Empire was overthrown -- and the world, beginning with Moscow, has been thrown into an age of lawlessness and atheism (and in Church life, of apostasy) such as has not yet been seen.

Tsar Nicholas II was the last representative of this ideal of lawful Christian authority, and the age of lawlessness began appropriately with his murder. For Orthodox Christians, however, the new age begins with a martyr: a witness to the Orthodox Faith, faithful to the end to his Church and his sacred calling.

July 4 (17), 1968, was the 50th anniversary of the martyrdom of Emperor Nicholas (following shortly upon the 100th anniversary of his birth), together with the entire Imperial Family, who were barbarously slaughtered by the lawless Bolshevik power in the basement of a house in Ekaterinburg in Siberia. To commemorate this anniversary the Sobor of Bishops of the Russian Orthodox Church Outside of Russia made an important decision, which is set forth in their Epistle that follows:

***

JOB THE MUCH-SUFFERING, on the day of whose commemoration the Tsar was born, said in his grievous suffering, concerning the day of his conception, as is written in his book: *As for that night, let darkness seize upon it; let it not be joined unto the days of the year* (Job 3:6).

Terrible was the night of the murder of our Tsar.

But the ancient Christians profoundly and graphically called the days on which martyrs were commemorated, days of birth. And the night

of the murder of our Tsar shines in our consciousness as the birth in the Russian heaven of the *Martyr-Tsar*.

One archpastor, who had profoundly suffered the dark horror of our disjointed times, has exclaimed: "Russian people, where is the grave of your Tsar?" And we stand paralyzed as if above a world-wide abyss that has swallowed up the last traces of the Tsar... Somewhere in the Urals have gone into the earth specks of dust from the body and clothing which the executioners and their servants cut, covered with acid, and burned... Sacred specks of dust, already scarcely material...

"And there was no mercy..."

And not only was there no mercy, there was even no funeral. The Church's prayer of absolution was not read over them, before whom for already half a century we feel the guilt of our entire people.

Bowing before these *animate sacrifices, rational whole burnt offerings, knowing God and known by God* (Oktoechos, Tone 4, Wed. vespers), before the Martyr-Tsar and those killed with him, the Sobor of Bishops of the Russian Orthodox Church Outside of Russia, in awareness of its archpastoral duty, decrees that there be performed the funeral of the Imperial Martyrs and all Orthodox Christians killed by the atheist power who have been deprived of a church funeral.

This great day of the funeral of the Tsar-Martyr and all commemorated with him, who have been deprived until now of a church funeral, will be July 4(17), 1968, the 50th anniversary of the crime. And may the hearts of all believing Russian people be lit before God, like candles, with one soul in repentant prayer for their passion-bearers. Amen.

THIS FUNERAL SERVICE was accordingly performed in the evening of July 4(17), 1968, in all cathedral churches of the Russian Church Outside of Russia, and it was received warmly by the Russian faithful, who after half a century have not lost their great love for their Tsar-Martyr and see in him a victim and sacrifice for their own sins. This view is clarified by a vision seen in 1917 by Metropolitan Makary of Moscow, who was in truth *as one of the ancients*:

THE DREAM OF METROPOLITAN MAKARY

I SAW A FIELD. The Saviour was walking along a path. I went after Him, affirming, "Lord, I am following You!" And He, turning to me, replied: "Follow Me!" Finally we approached an immense arch adorned with stars. At the threshhold of the arch the Saviour turned to me and said again: "Follow Me!" And He went into a wondrous garden, and I remained at the threshhold and awoke.

Soon I fell asleep again and saw myself standing in the same arch, and behind it with the Saviour stood Tsar Nicholas. The Saviour said to the Tsar: "You see in My hands two cups: one which is bitter for your people, and the other sweet for you."

The Tsar fell to his knees and for a long time begged the Lord to allow him to drink the bitter cup together with his people. The Lord did not agree for a long time, but the Tsar begged importunately. Then the Saviour drew out of the bitter cup a large glowing coal and laid it in the palm of the Tsar's hand. The Tsar began to move the coal from hand to hand and at the same time his body began to grow light, until it had become completely bright, like some radiant spirit.

At this I again woke up.

Falling asleep yet again, I saw an immense field covered with flowers. In the middle of the field stood the Tsar, surrounded by a multitude of people, and with his hands he was distributing manna to them. An invisible voice said at this moment: "The Tsar has taken the guilt of the Russian people upon himself, and the Russian people is forgiven."

THE SIGNIFICANCE of the Tsar is first and foremost, of course, to the Russian people. But his position as Orthodox Tsar, *that which restrains* the appearance of Antichrist, and especially as Orthodox Martyr, gives him a meaning and importance for all Orthodox believers. Significantly, the question of his canonization (which still has not been accomplished owing to the disordered times and the continued reign of lawlessness in Russia) was first raised not by Russians, but by Serbians.[1]

* * *

THE SERBIAN people loved the Russian Tsar with all their heart. On March 30, 1930, there was published in the Serbian newspapers a telegram stating that the Orthodox inhabitants of the city of Leskovats in Serbia had appealed to the Synod of the Serbian Orthodox Church with a request to raise the question of the canonization of the late Russian Emperor Nicholas II, who was not only a most humane and pure-hearted Ruler of the Russian people, but who also died with the glory of a martyr's death.

Already in 1925 there had appeared in the Serbian press an account of what happened to an elderly Serbian lady who had lost two sons in the war and whose third son, who had disappeared without a trace, she considered also to have been killed. Once, after praying fervently for all

1. The following accounts are from Protopr. M. Polsky, *Russia's New Martyrs*, Jordanville, New York, 1949, vol. 1, pp. 261-2.

Fresco depicting Tsar-Martyr Nicholas II in Serbian Monastery of Saint Naum on Lake Ochrid.

who had been killed in the war, the poor mother fell asleep and saw in a dream the Emperor Nicholas II, who told her that her son was alive and was in Russia, where he had fought together with his two dead brothers. "You will not die" -- said the Russian Tsar -- "until you see your son." Soon after this dream, the old woman received news that her son was alive, and within a few months after this she joyously embraced him alive and well when he returned from Russia.

On August 11, 1927, in the newspapers of Belgrade there appeared a notice under the headline, "Face of Emperor Nicholas II in the Monastery of St. Naum on Lake Ochrid." It read as follows: "The Russian painter S. F. Kolesnikov was invited to paint the new church in the ancient Serbian Monastery of St. Naum, being given complete creative freedom in adorning the interior dome and walls. While completing this, the artist thought of painting on the walls of the church the faces of 15 saints, to be placed in 15 ovals. Fourteen faces were painted immediately, but the place for the 15th long remained empty, since some kind of inexplicable feeling compelled Kolesnikov to wait for a while. Once at dusk he entered the church. Below, it was dark, and only the dome was cut through with the rays of the setting sun. As Kolesnikov himself related later, at this moment there was an enchanting play of light and shadows in the church, and all around seemed unearthly and singular. At this moment the artist saw that the empty oval which he left unfinished had become animated and from it, as from a frame, looked down the sorrowful face of Emperor Nicholas II. Struck by the miraculous apparition of the martyred Russian Tsar, the artist stood for some time as if rooted to the spot, seized by a kind of paralysis. Then, as he himself describes, under the influence of a prayerful impulse, he leaned a ladder against the oval, and without marking with charcoal the outline of the wondrous face, with brushes alone he made the layout. He could not sleep the whole night and, hardly had the first daylight appeared than he went to the church and in the first morning rays of the sun was already sitting high on the ladder, working with such a fever as he had never known. As he himself writes: 'I painted without a photograph. In the past I several times saw the late Emperor close up, while giving him explanations at exhibitions. His image imprinted itself in my memory.'"

* * *

THE VERY PHENOMENON of the Tsar-Martyr is a source of inspiration to Orthodox Christians. But this is only a part of the Orthodox significance of Nicholas II. His personal piety and Christian character, and his active role as Tsar in promoting a veritable Orthodox renaissance, make him the last and one of the greatest representatives of the tradition of Orthodox monarchy, with whose collapse (as we are witnesses) the reign of lawlessness has indeed entered the world!

The story of *Nicholas II -- Orthodox Tsar* has yet to be told to the world, at least in the English language.

ORTHODOXY IN THE CONTEMPORARY WORLD

DEATH OF ARCHBISHOP CHRYSOSTOMOS

ARCHBISHOP CHRYSOSTOMOS, who until May, 1967, was Archbishop of Athens and Primate of the Church of Greece, died on Pentecost Sunday, May 27 (June 9), 1968. One of the last strongholds of uncompromising Orthodoxy in the Church of Greece, he devoted his life to the defense of Holy Orthodoxy and the service of the Greek people, revealing himself especially in his last years, when Primate, as a vigorous opponent of modernism and apostasy in the Church.

Born Themistocles S. Hadjistavrou, the son of an oil merchant, in 1880 in Aydin (Asia Minor), he graduated with honors from the Orthodox Theological Seminary of Halke. After ordination he volunteered for service in Eastern Macedonia, then under Turkish rule, and while there he helped organize Greek fighting bands. He was sentenced to four years in prison by the Turks, but he escaped to Lausanne, Switzerland, where he studied for 18 months.

At the age of 30 he was consecrated bishop, and three years later he was given his first see, Philadelphia (now Alasehir, Turkey). His continued patriotic activities angered the Turks, and in 1914 he was condemned to death on a charge of maintaining secret contacts with Circassian rebels. Intervention from abroad led to a commutation of the sentence to a year of house arrest.

In 1922, when the Greek army was defeated by the Turks in Asia Minor, Archbp. Chrysostomos (then Metropolitan of Ephesus) was captured by Turkish irregulars, but he escaped with the aid of the captain of a British cruiser. Two years later he served briefly as Metropolitan in Veria-Naousa, and later he took over the newly-created Diocese of Kavalla, the main port of East Macedonia, where he served for 38 years.

In 1962, at the age of 82, he was elected Primate of the Church of Greece, and for five years he occupied a leading role in the Orthodox fight against the unionizing and apostate policies of Patriarch Athenagoras of Constantinople. When he first heard of the meeting of the Patriarch with the Pope in Jerusalem in January, 1964 (which involved joint prayer and other uncanonical acts), he immediately protested and called for vigils and services to be held throughout the city of Athens as a protest, himself presiding at the vigil at Petraki Monastery in Athens.

† *Archbishop Chrysostomos*

He appealed to the Holy Mountain and received in reply a Proclamation signed by numerous Abbots and monks in support of his strong stand on behalf of Orthodoxy (printed in *Against False Union*).

He protested again against the Patriarch's "lifting" of the Anathema against the Latin church in December, 1965, stating officially that "the act of the lifting of the excommunication on the part of the Ecumenical Patriarch has no validity for the Ecumenical Orthodox Church. The excommunication of the Roman church as *heretical* is a pan-Orthodox act, having been confirmed according to the canons of the Orthodox Church by all the Orthodox Churches .."

The Archbishop's enemies caricatured him as a hard, narrow-minded fanatic; but in actual fact he preserved to the end the fiery enthusiasm and open-heartedness of his youth. When he received a Greek translation of the eloquent letter of protest of Metr. Philaret (Russian Church Outside of Russia) against the lifting of the Anathema, he was so pleased that he jumped up from his desk and went out into the halls shouting with joy for all at the Archdiocese to come and see it. Again, in his correspondence with Cardinal Bea he set forth his position courageously and politely, yet not with that false politeness that would demand a betrayal of the Faith. He quoted Latin documents that prove the insincerity of the Latins themselves, and proved from the Pope's encyclicals why a "dialogue" is impossible, since a prerequisite for this must be the recognition of the Papal primacy.

In Greece itself, unlike some of his predecessors who persecuted them, he was sympathetic to the Old Calendarists. From the point of view of the strictest Orthodoxy, his adherence to the New Calendar (required by the Church of Greece) and his contacts with the Moscow Patriarchate may be considered his chief failings.

One of his last official acts was to swear in the new cabinet after it seized power in April, 1967. A few days later, as he was leading the Great Friday procession in Athens, he collapsed with a heart attack and was hospitalized. Within a month he was uncanonically removed by the new government. He recovered quickly from his illness and spent the last year in the seclusion of his home near Athens.

His successor, Archbishop Ieronymos, has pursued an actively ecumenical line and has already done much to undo the work and influence of Archbishop Chrysostomos.

And thus the Orthodox Church has lost one of her modern-day champions -- in fact, almost the last major hierarch outside the Russian Church Abroad to speak out openly against contemporary ecumenism and apostasy. May God grant that, in the Church of Greece as elsewhere, there may yet be others!

MONKS OF MT. ATHOS BEING FORCED TO COMMEMORATE PATRIARCH ATHENAGORAS

"On Nov. 10, 1967, the [secular] governor of the Holy Mountain sent a document to the holy community of Mt. Athos, complaining that in certain monasteries the commemoration of the Ecumenical Patriarch had ceased since the beginning of the philopapal gallantries and perilous leaps of the Patriarch, and drawing attention to the fact that this commemoration would have to be imposed by force... In conclusion he said that if the holy community did not impose this upon itself he would intervene himself, for 'as superintendent of the observance of the customs of the Holy Mountain, I cannot allow this illegal situation to continue, thus making myself the accomplice instead of the chastiser of those who deviate. Therefore if Your Reverence hesitates or is unable to make decisions that might be painful, I shall be obliged by the law to extinguish the revolt by taking the necessary measures.'" (As translated from *The Voice of Orthodoxy*, July 1, 1968.)

According to a more recent unofficial report, six monks have been expelled by the Government from the Holy Mountain for refusing to commemorate the Patriarch and others are about to be expelled. To this the voice of faithful Orthodoxy replies (Fr. Basil Sakkos in *La foi transmise*): "Fear nothing, brethren, for by the grace of God our monks know not only how to live Orthodoxy, but also how to die for her. On Oct. 10, 1274, 26 monks were burned alive by the Latinophiles at the monastery of Zographou [see *The Orthodox Word*, 1967, no. 4, p. 138]... According to the 15th canon of the First and Second Council, Orthodox Christians are obliged, as soon as a hierarch manifests heretical ideas, to separate themselves from him, without waiting for him to be judged by a council. Such separation is not considered schism but rather a safeguard against the real schism and heresy that menace the Church. *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle* (II Thes. 2:15)." (*La foi transmise*, Geneva, Aug., 1968.)

THE SPIRITUAL INSTRUCTIONS

TO LAYMEN AND MONKS

Of Our Father Among the Saints

ST. SERAPHIM OF SAROV

XIX

THE DUTIES OF THOSE SUBJECT TO SUPERIORS

ONE SHOULD NOT interfere in the business of those in authority and judge it; by this means one offends the majesty of God, from Whom authorities obtain their position. For *there is no power but of God; the powers that be are ordained of God* (Rom. 13: 1).

One should not oppose authorities who act for good, so as not to sin before God and be subjected to His just chastisement: *Whoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation* (Rom. 13: 2).

One must be in obedience to a superior: for through this he who is obedient prospers mightily in the formation of his soul; and in addition he obtains by this means an understanding of things and comes to heartfelt contrition.

XX

DO NOT JUDGE YOUR NEIGHBOR

WE MUST NOT JUDGE anyone, even if with our own eyes we have seen someone sinning, or walking in transgression of God's commandments. For according to the word of God: *Judge not, that ye be not judged* (St. Matt. 7:1), and again: *Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand* (Rom. 14: 4).

It is much better always to bring to mind these words of the Apostle: *Let him that thinketh he standeth take heed lest he fall* (I Cor. 10:12).

For we do not know how long we may remain in virtue, as says the Prophet who attained to knowledge of this matter by experience: *In my prosperity I said, I shall never be moved. Thou didst hide Thy face, and I am troubled* (Ps. 29:7,8).

XXI

FORGIVENESS OF OFFENCES

FOR AN OFFENCE, whatever kind may have been given, one must not only not avenge oneself, but on the contrary must all the more forgive from the heart, even though it may resist this, and must incline the heart by conviction of the word of God: *If ye forgive not men their trespasses, neither will your Father forgive your trespasses* (St. Matt. 6: 15); and again, *Pray for them which despitefully use you* (St. Matt. 5: 44).

One must not nurse in one's heart malice or hatred towards a neighbor who bears ill-will; but we must strive to love him and, as much as possible, do good, following the teaching of our Lord Jesus Christ: *Love your enemies, do good to them that hate you* (St. Matt. 5:44).

And thus, if we will strive, as much as lies in our power, to fulfill all this, then we may hope that Divine light will shine early in our souls, opening to us the path to the Jerusalem on High.

XXII

CARE FOR THE SOUL

MAN, AS FAR AS his body is concerned, is like a lighted candle. A candle must be consumed; thus also the body must die. But the soul is immortal, and so our care also must be more for the soul than for the body: *For what shall it profit a man, if he shall gain the whole world, and lose his own soul?* (St. Mark 8:36.)

Sts. Basil the Great, Gregory the Theologian, John Chrysostom, Cyril of Alexandria, Ambrose of Milan, and others, from their youth to the end of their life were virgins: their whole life was devoted to care for the soul, and not for the body. Thus our whole endeavor too should be for the soul; the body should be strengthened only so that it might aid in the strengthening of the spirit.

If we willfully exhaust our body to the point where the spirit also is exhausted, such an oppression will be foolish, even though it were done for the acquiring of virtue.

But if it be pleasing to the Lord God that a man undergo illnesses, He will give him also strength to endure.

And so let illnesses be not from us ourselves, but from God.

XXIII

WITH WHAT SHOULD ONE NOURISH THE SOUL?

ONE SHOULD NOURISH the soul with the word of God: for the word of God, as St. Gregory the Theologian says, is angelic bread, by which are nourished souls that hunger for God. Most of all one should occupy oneself with reading the New Testament and the Psalter, which one should do standing up. From this there occurs an enlightenment in the mind, which is changed by a Divine change.

One should habituate oneself in this way so that the mind might as it were swim in the Lord's law; it is under the guidance of this law that one should direct one's life.

It is very profitable to occupy oneself with reading the word of God in solitude, and to read the whole Bible intelligently. For one such occupation alone, apart from good deeds, the Lord will not leave a person without His mercy, but will fill him with the gift of understanding.

And when a man nourishes his soul with the word of God, there is realized [in him] an understanding of what is good and what evil.

The reading of the word of God should be performed in solitude, in order that the whole mind of the reader might be plunged into the truths of the Holy Scripture, and that from this he might receive warmth, which in solitude produces tears; from these a man is wholly warmed and is filled with spiritual gifts, which rejoice the mind and heart more than any word.

One should likewise nourish the soul also with knowledge of the Church: how she has been preserved from the beginning up to the present, what she has endured in one or another time; but one should know this not so as to desire to direct people, but in case one should encounter powerful opposition.

Most of all one should do this strictly for oneself, so as to acquire peace of soul, according to the teaching of the Psalmist: *Great peace have those who love Thy law, O Lord* (Ps. 118: 165).

THE AFRICAN GREEK ORTHODOX CHURCH

The most complete account to date of the past and present of East African Orthodoxy, which is perhaps the most remarkable Orthodox Mission of the 20th century: a "spontaneous" working of the Holy Spirit that may yet, if the dream of its apostles be true, sweep the continent of Africa.

THE VAST continent of Africa -- 5000 miles long, and 2000 miles wide at its narrow belt -- is divided by the Sahara Desert into two quite distinct areas. To the north lie the lands bordering on the Mediterranean, long in contact with Western Europe and actually a part of the Western world. To the south lies Negro Africa, until recently largely unknown to the outside world and only in the last century entering into contact -- for good or ill -- with Western civilization. Its own geography has served to isolate sub-Saharan Africa: back of its coastal area, about twenty miles wide, it is an immense plateau, averaging over 3000 feet in height, with which communication has been possible only with great difficulty.

Throughout this area the greatest diversity reigns, whether with regard to landscape and climate, or people and cultures. There are some 800 indigenous languages belonging to four major language families; of these languages only one -- Swahili, a Bantu language of the coast modified by Arabic and spread inland as a lingua franca -- is spoken over any large area, and that often only as a second language. Before contact with Europeans, the African political unit was the tribe, of which there were many hundreds, some highly organized and sophisticated and with a wide sphere of influence, and others much more localized or primitive. To this day any one African nation is composed of any number of different peoples speaking several or many different languages.

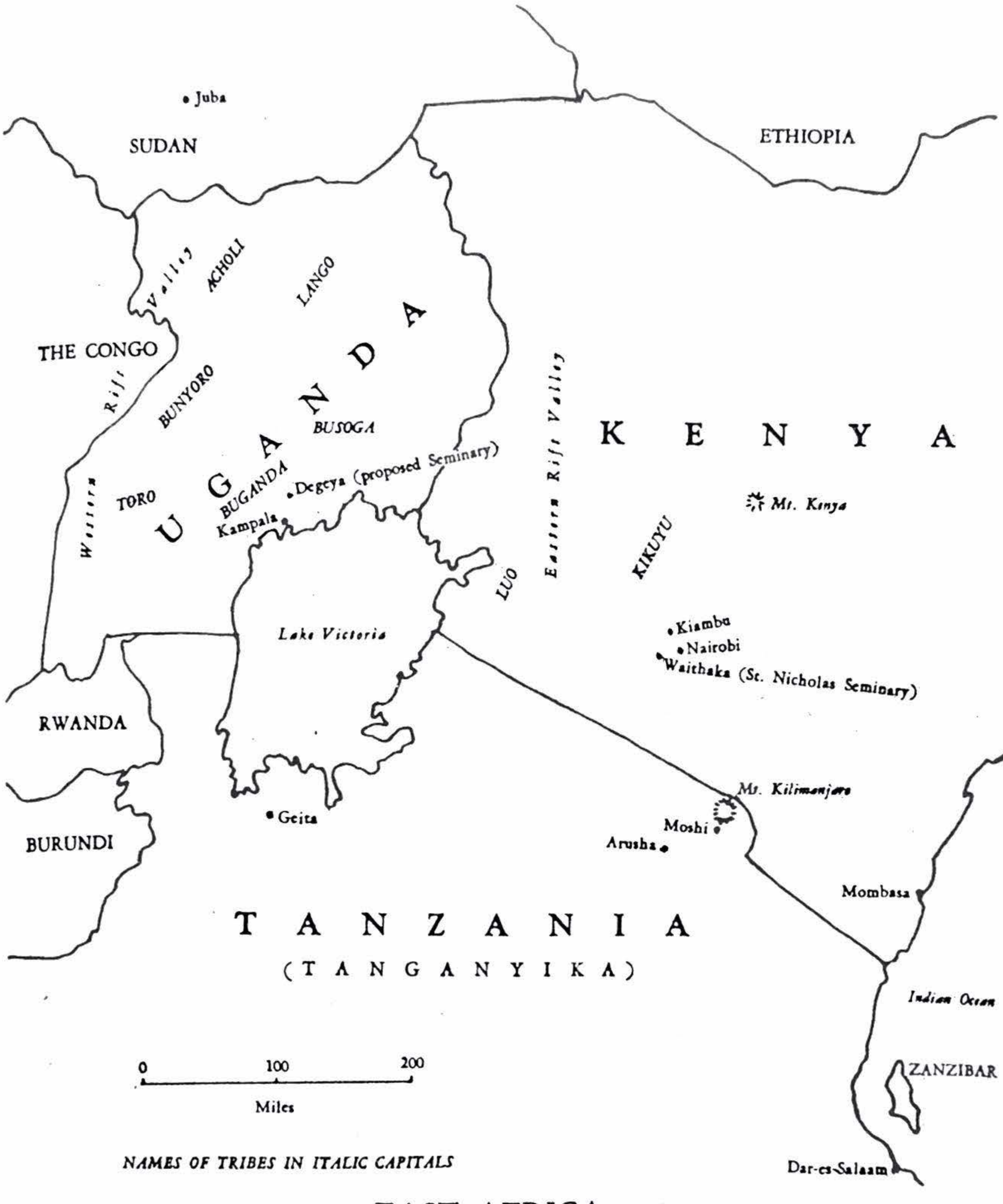
European explorations of the African coast in the 15th and 16th centuries began for Africa a new era of contacts with the West, but the interior remained still for several centuries largely isolated and inaccessible. The missionaries and explorers of the 19th century (of whom Livingstone is the best known) finally awakened Western interest in the

interior, and in the two decades after 1880 virtually the whole of Africa south of the Sahara was partitioned among the leading European states. The boundaries of the modern African states are with few exceptions those drawn at this time by the European powers.

East Africa is an area if anything even more diverse in its features than the rest of Africa. It has the perpetual snows of Mt. Kenya and Mt. Kilimanjaro, and tropical Lake Victoria, the source of the Nile, with the fertile lands surrounding it; the invigorating climate of the Kenya Highlands, and the dust and heat of Kenya's Northern Province; modern cities and subsistence agriculture; the whole gamut of tropical African wildlife; and its share of racial and tribal diversity and conflict.

The narrow tropical coast of Kenya and Tanganyika (now Tanzania, after federation in 1964 with Zanzibar), 10 to 40 miles wide, has had contact with the Middle East for a thousand years, and in its cities is a large concentration of East Indian and Arabian traders and merchants. Most of the native Africans live far inland, separated from the coast by a series of low, arid plateaus, with the greatest concentration of population in the Eastern Rift Valley of Kenya and the Western Rift Valley of Uganda, and in the Central Plateau Basin (including Lake Victoria) that lies between them. The total population of the three East African nations, which occupy an area one-fifth the size of the United States, is about 25 million, of which 100,000 are Europeans and over 400,000 Asians.

Uganda until recently was a unique federation of four tribal monarchies, but conflicts between the Central Government and the chief tribe, the Baganda, have led to the exile of the Baganda and other kings and an increase of central control. Tribal friction has been present in Kenya also, owing to the presence of two large tribes, the Kikuyu and the Luo. The situation in Kenya has been further complicated by the presence of a rather large number (66,000) of European settlers, who had been given choice farmlands in the Highlands area; this resulted eventually in the anti-White Mau Mau revolt of the '50's (an "Emergency" period being declared by the Government from 1952-56) on the part of a small number of the Kikuyu tribe. This period is now happily past, and Kenya today is an independent multi-racial state. Only in Tanzania has there been an absence of major tribal conflicts, owing to the large number (120) of small tribes and the decline of their influence. Kenya and Uganda were part of the British colonial system, and Tanganyika, once in German hands, became a British mandate after World War I. Thus, throughout East Africa English is the official language. All three nations gained political independence in the years 1961-63.



NAMES OF TRIBES IN ITALIC CAPITALS

EAST AFRICA

The penetration of the interior of East Africa by Western missionaries occurred only in the last quarter of the 19th century, with their greatest success being in Uganda. Today some 80 per cent of the inhabitants of Uganda are nominally Christian, most of them Roman Catholics and Anglicans. The rest of East Africa is predominantly pagan, less than a third of Kenya being nominally Christian, and 7 per cent of Tanzania.

II

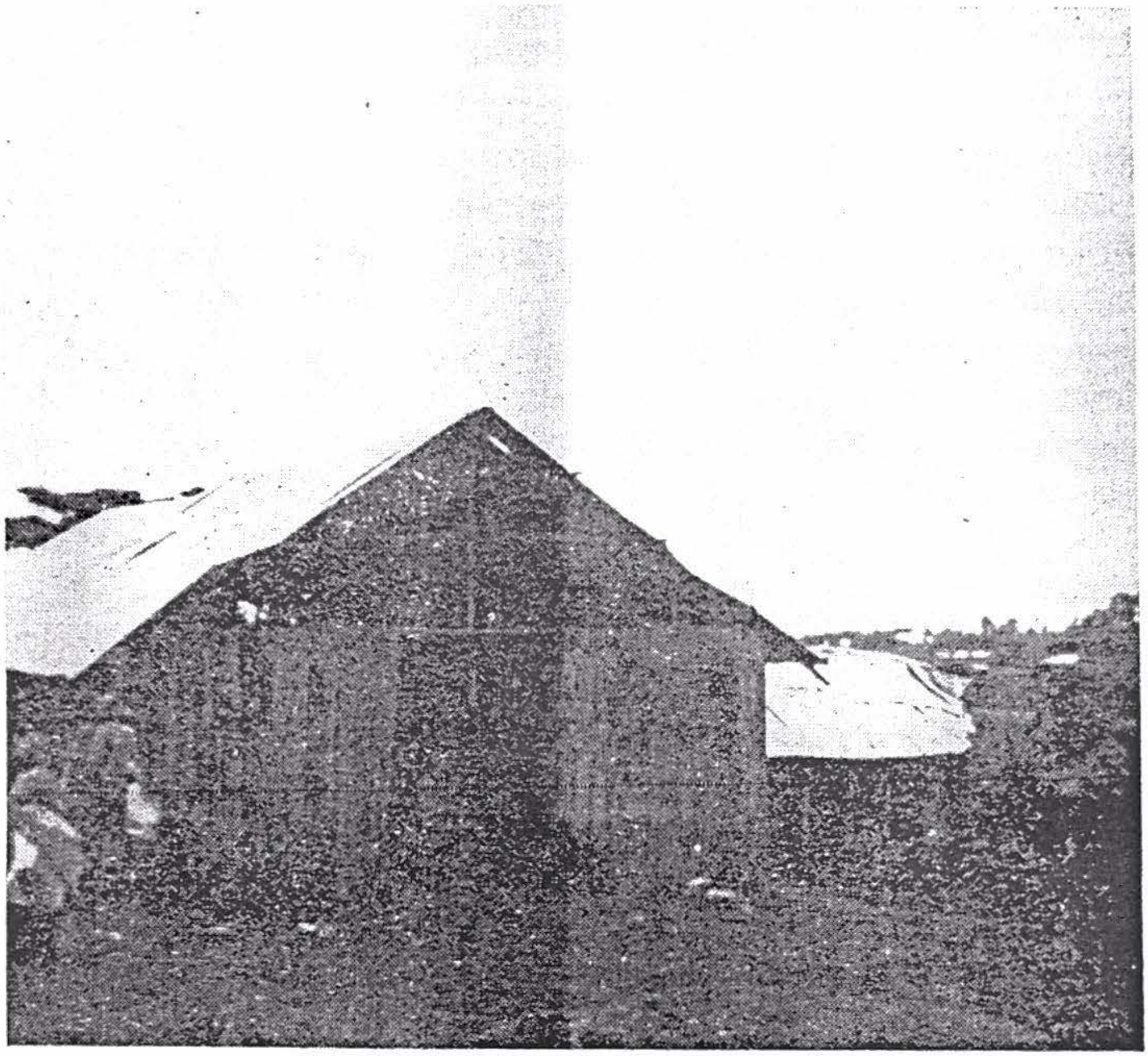
THE HISTORY of the Orthodox Mission in East Africa differs strikingly from those of the Western confessions in that it was not started by foreign missionaries at all, but by natives. For many years, it is true, there have been Greek Orthodox churches in Africa below the Sahara, but only for the benefit of Greek settlers. The Church of Alexandria, one might say, was *forced* to come to the aid of the African Mission after it had already existed for many years. Today Greek churches in Africa outside the area of the native missionary impulse -- as in South Africa or The Congo -- are not engaged in such missionary activity.

Orthodoxy in East Africa owes its foundation to two men, both of the Baganda tribe, both baptized by Anglican missionaries but led by inner disatisfaction and a search for truth that did not cease until they had found the true Church of Christ: Orthodox Christianity.[1]

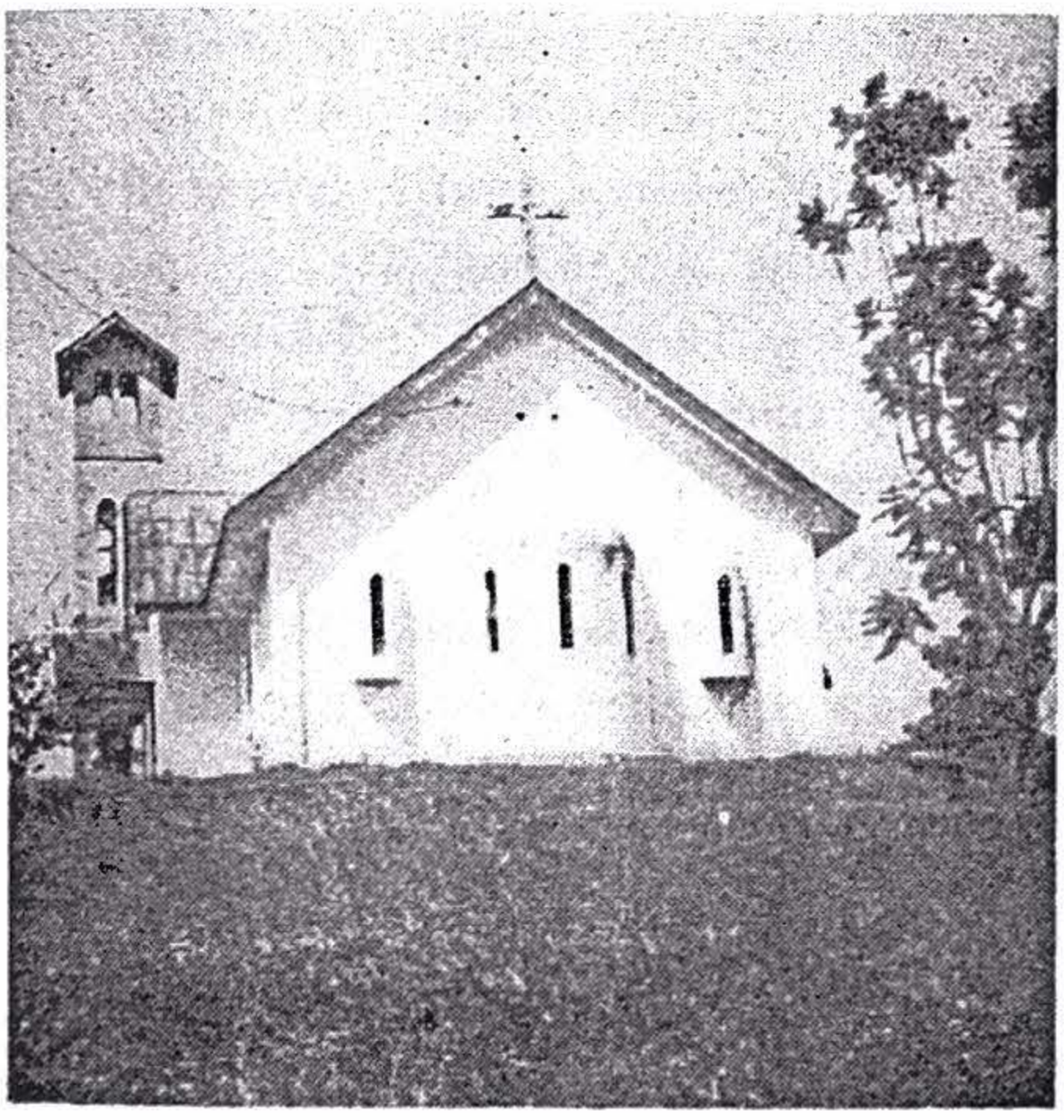
Reuben Sebbanja Ssedimba Mukasa was born at the end of the 19th century to Anglican-baptized parents. From the age of eight he was educated in Anglican schools, where from his spirit in athletic competitions he earned the nickname of "Spartas," by which he has been commonly known ever since. He considered Anglican ordination, but from his reading in Church history he came to the conclusion that the Anglican church was not the true Church of Christ, and he began searching for "the true old Church." After further education and service with the African Native Medical Corps (during World War I) and The King's Rifles, he became a clerk and interpreter at Bombo, where he met Obadiah Basajjakitalo; they became "the two inseparables," and out of their friendship and love and zeal for truth, Holy Orthodoxy came to East Africa.

Obadiah Basajjakitalo, born of pagan parents, was baptized an Anglican in 1903, and after completing his education continued to read widely, especially in Church history. He remained an Anglican until 1924, and then leaned toward Roman Catholicism, but his new friend Spartas (whose sister he married) dissuaded him and they continued together the search for the true Church. About 1925 Spartas founded a school and an "African Progressive Association," and to this day the Orthodox schools have played an important role in the spread of Orthodoxy, especially in Uganda.

1. The information in this section was taken almost entirely from F. B. Welbourne, *East African Rebels*, SCM Press Ltd.; London, 1961, which contains the most detailed information on the background of the African Orthodox Church. A brief historical account and some information on more recent conditions is contained in *Orthodoxy 1964*, "Zoe," Athens, 1964.



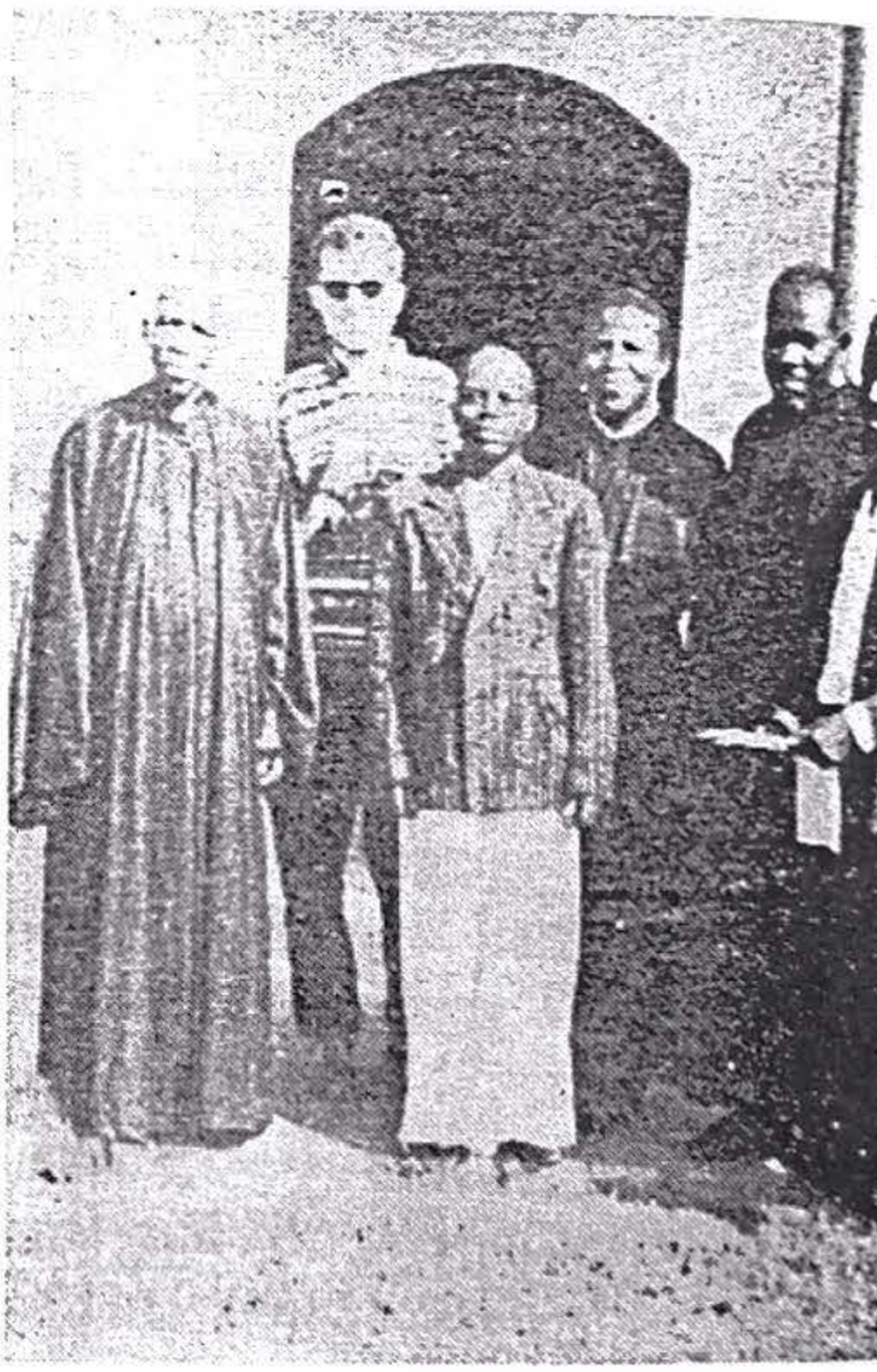
A typical village church in Kikuyu country
(Village of Waithaka in Kenya)

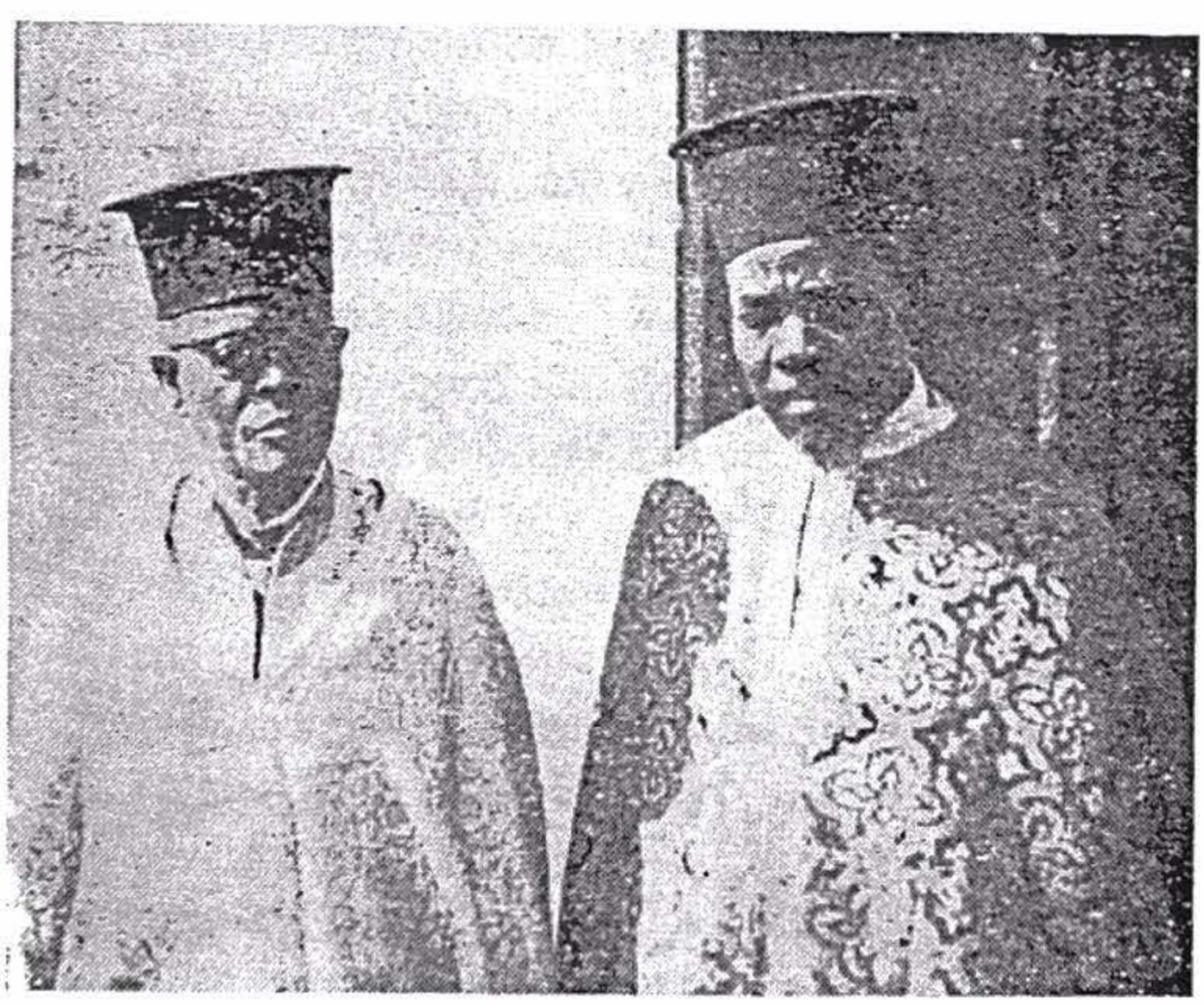


African Orthodox Church of St. Nicholas in Kampala (Uganda)

Greek Orthodox Church in Nairobi (Kenya)

Orthodox Youth Meeting at Muguga (Central Kenya). Father Chrysostom of Nairobi Greek parish at center.





Some Orthodox clergy and laymen. Left photo: Archimandrite Reuben Spartas (left), one of the founders of the African Orthodox Church, with Fr. Ireneos Magimbi, Kampala parish priest. Right photo: Taken outside a village church in Uganda: (l-r) Fr. Obadiah (one of the founders); John Harwood (author of the report in part III below), headmaster of local Orthodox school; Deacon Emmanuel Mulunga; Fr. Ireneos Magimbi: a layman of the parish.

One thing, however, from the very beginning distinguished their concern from that of their contemporaries who, on the one hand, placed first and foremost the secular, political question of nationalism and independence, and on the other, were led into religious movements and sects based upon the negative foundation of reaction against "colonialism" and "the white man's religion." With "the two inseparables" the search for truth was always paramount, and it led them in the end past all pitfalls into contact with, and eventual allegiance to, international and canonical Orthodoxy.

The temptations to turn back from this path were many, coming not only from African nationalism, but also from false "Orthodox" sects, and from within the Orthodox Church herself.

Their search for the "true old Church" finally led them into an interest in Orthodox Christianity. Their first contact with "Orthodoxy," however, was in the form of an "African Orthodox Church" that had no connection whatever with the Orthodox Church, being simply a sect created by a Jamaican Negro, Marcus Garvey. In 1929 Spartas established contact with an "Archbishop Alexander" of this sect and, breaking with the Anglican Church, formed the "African Orthodox Church." In 1932, both he and Obadiah were ordained "priests" by this "Archbishop "

The fraud, however, was soon unmasked. Before "Archbishop Alexander" left Africa he was asked by a Greek employee of the Public Works Department to baptize his child. Seeing that the "Archbishop" did not use the Greek rite, this man advised Spartas to write to a Greek Archimandrite in Moshi, Tanganyika. The latter visited Uganda at the end of 1932, and at his advice the new church severed relations with "Archbishop Alexander" and began its long attempt to gain recognition and help from the Orthodox Patriarchate of Alexandria.

Archimandrite Nicodemos Sarikas was the first Orthodox priest in the Union of South Africa, founding in 1907 the Greek Orthodox community in Johannesburg. In 1911 he moved as a farmer to the Moshi district of Tanganyika, and remained until his death in 1941 a devoted pastor for the Greeks in Tanganyika. He responded to the call from Spartas, visiting Uganda several times as an adviser and friend, and later contacted followers of "Archbishop Alexander" among the Kikuyu tribe in Kenya.

Archimandrite Nicodemos was the first contact the new church had with living Orthodoxy, and he gave it great help in developing in an Orthodox direction and establishing a connection with the historical Orthodox Church. He wrote the Patriarch of Alexandria, asking him to

take the church under his protection. He advised training native men for the clergy and sending them for education to Alexandria and Athens, and himself took two men of the Baganda tribe to study with him in Moshi. (One of these, Fr. Ireneos Magimbi, is now a priest in Kampala.) He established friendly relations between Spartas and the Greek community in Kampala, which now accepts the ministration of African Orthodox priests and has contributed much to the financial support of the African Church.

Unfortunately for the Africans, the Patriarchal See of Alexandria was occupied at this time by the modernist ecclesiastical adventurer and actual apostate Meletios (II) Metaxakis. In response to the Africans' request for support and recognition he sent, in February, 1934, some Orthodox books, together with a reply that reveals the corruption of some Orthodox circles by the "ecumenical" spirit even at that early date. Because, the Patriarch wrote Spartas, union between Orthodox and Anglicans was now close, he would do best to return to the Anglican church in Uganda! The Anglican bishop of Uganda, informed of this by Meletios, asked for Spartas' "repentance" and in general tried to discourage any Orthodox help to him from Alexandria.

This, perhaps, was the greatest trial the young community had yet to undergo. The Orthodox Church, it seemed, was not interested in spreading Orthodoxy among the Africans, but willingly abandoned them to heterodoxy! The response of the Africans to this trial proved the genuineness of their search for the true Church of Christ. Countless other African "religious" figures simply formed their own sects; but Spartas and those with him, once having discovered Orthodoxy, were not to be swerved from their resolve to be accepted into her bosom. Spartas has written of this period: "We did not sleep or rest but knock and knock again and again upon the Patriarch's door for admission."

In 1930 Spartas was approached by the "African Orthodox Church" of Kenya, and the latter group was brought into the same struggle for recognition by the Patriarch of Alexandria. Spartas visited the communities in Kenya and gave instruction to them; but the Orthodoxy of the latter did not have as solid a foundation as did that of Uganda, owing to the greater heritage among the Kikuyu tribe of sectarianism and the persistence of such practices as polygamy. In this difficult period much help and encouragement was given by Archimandrite Nicodemos.

Under the new Patriarch of Alexandria, Christophoros II, the goal of the Orthodox communities in East Africa was finally attained. In 1945 four students from Uganda were sent to the Greek Patriarch's College in Alexandria. (One of these is now Archimandrite Theodore Nankyamas of Kampala.) In 1946 Spartas visited Alexandria at the expense of a Kam-

Great Friday Procession with the Shroud of the Lord, Kompala, Uganda, 1968

Open-air Liturgy in Kenya: Seminarian receiving Communion from Fr. Joachim

Great Friday Procession, Kompala, Uganda, 1968

Seminarians outside St. Nicholas Seminary in Waithaka, Kenya

Open-air Liturgy in Kenya (Litany): Deacon Emmanuel Mulunga (acting principal of Seminary)

Fr. Emmanuel outside of St. Nicholas Seminary with daughter

pala Greek, and the long-sought recognition was finally granted. Spartas was blessed by the Patriarch, who made him his Vicar in Uganda and Kenya, with Obadiah Basajjakitalo his assistant in Uganda. In 1951 Archimandrite Antonios of Juba (in the Sudan) visited Kampala, and finally a Greek Metropolitan was appointed for all of East Africa. The first Metropolitan of "Eirinopolis" (the Greek translation of Dar-es-Salaam, capital of Tanganyika), Bishop Nicholas (Barelopoulos), soon transferred his see from Tanganyika to Kampala, in the interests of the African mission.[1] To him Reuben Spartas vowed obedience in an impressive ceremony at Namungona in July, 1959. In 1960 the first native priests after the founders were ordained, and today there are in Kenya and Uganda in all 25 priests and three deacons, with a number of candidates awaiting the visit of the Metropolitan for ordination.

The Orthodox mission in Tanganyika, despite the great concentration there of Greeks and a greater number of Greek churches than elsewhere in East Africa, dates only from 1963. It began, again, "spontaneously," without any missionary activity, through the influence of a devout Greek, an employee in an African factory, on his African fellow-workers.[2] This mission is served from Kampala, there being as yet no local clergy.

As for the total number of Orthodox Christians today in East Africa, there are no figures and it is difficult even to guess. Estimates have run as high as 30,000, although all that can be said with certainty is that there are many hundreds of converts every year.

III

Against this background one may view the present state of the African Greek Orthodox Church in some perspective. The following report consists of quotations from letters written this spring to The Orthodox Word *by an Orthodox Englishman, John Harwood, a British civil servant who was in East Africa until April in the employ of the Kenya Government. All the photographs were taken by him also.*

VERY ROUGHLY, the situation is quite different in Kenya from Uganda. In Kenya the Orthodox Africans are found in Central Province (especially to the west of Nairobi-Kiambu district) and Western Province. The former are of the Kikuyu tribe and the latter Abaluyia [Luo]. These are two of the largest tribes in Kenya...

1. As this article was being prepared, Metr. Nicholas was elected Patriarch of Alexandria. His first official act was to proclaim himself an adherent of reunion with Rome, looking to a "new spring of Christianity" (*Orthodox Russia*, no. 14, 1968). May this example not be followed in East Africa or elsewhere!

2. See the account by Fr. Theodore Nankyamas in *Orthodoxy 1964*, pp. 388ff.

The Kikuyu I know well since their Orthodox villages are mostly near Nairobi. They are numerically very strong, and I would think the Orthodox in Kenya far outnumber those in Uganda... However in Kenya the educational standards of the priests and laity are rather low and the canons are frequently broken through ignorance. Like other Christian missions we find it very difficult to persuade the Kikuyu of the necessity of Church marriage and monogamy...

In Uganda, however, the situation is quite different. The numbers are fewer but the people really "know" their faith and nearly every priest has a theological degree from Athens or Salonica. I think that the future of a sound Orthodoxy in Africa lies with them. .

The mission in Kenya is largely the result of work by priests from Uganda among what was formerly a break-away church calling itself "Orthodox." In the "Emergency" period it was politically active against the British and still retains a "tribal" mentality (typical of the Kikuyu), although now on a canonical basis. There are whole Kikuyu villages in Kiambu District (just west of Nairobi) which are almost entirely Orthodox. These date from the time when the people left the mission churches (Anglican, *etc.*) in the '30's and '40's and formed independent sects with such names as "African Orthodox Church." The movement was largely to get away from European control and Westernization (sometimes in order to retain highly undesirable practices such as polygamy and female circumcision). Such movements are found in Africa wherever there are large numbers of Europeans (*e.g.*, South Africa, Rhodesia, Kenya) and are understandable. The result is, however, that the Church in Kenya is a lot less stable than in Uganda where the "sect-heritage" is not so great.

As far as the mission in Tanzania is concerned, it is at the moment in one district only: Geita, to the south of Lake Victoria. Like most tribes in Tanzania the people of this area speak Swahili habitually and the tribal languages (unlike Kenya) are being abandoned. There is no Orthodox priest yet in Tanzania and Fr. Theodore Nankyamas from Kampala holds services for them fairly regularly (in Swahili). There are approximately 2000 Orthodox in the area. There are many Greek centers in Tanzania also and Fr. Theodore holds services for them also, since he knows Greek well.

TRANSLATION WORK is a great problem since it involves about six or seven local languages! There are simply no qualified people to do it except in the case of Luganda (spoken in Buganda, around Kampala).

The Liturgy, Vespers, and many occasional services have been translated into Luganda. The translations are of good quality and only the texts for certain feasts and certain troparia remain untranslated. Fr.

Chrysostom (the Greek priest in Nairobi) has translated Matins and the Lectionary (Calendar) into Swahili (the lingua-franca of Tanzania and Kenya), [and the Liturgy has been translated as well].

In the churches of central Kenya, Kikuyu is used for Vespers, Matins, and Liturgy -- the translation was made some years ago from an English translation and is apparently not very satisfactory. In Western Kenya the Abaluyia used their tribal language for the Liturgy -- and again the translation was probably made from the English. The Liturgy (alone) has been translated also into Lango and Acholi, both Nilotic languages spoken in Northern Uganda. There are Orthodox students from these tribes in America, Greece, and Rumania. Also (besides Buganda) there are abroad students from the old Kingdoms of Toro and Bunyoro in the south. These latter tribes speak languages close to Luganda and therefore no translation work is necessary at this stage...

English is used for communication between different tribes, or Swahili (though many people in Uganda don't know the latter). English is also the "official" language of the Youth Movement in Kenya but is never used liturgically.

ORTHODOXY is mainly spread by priests from Kampala travelling to different parts of East Africa (especially of course Uganda) or by opening schools in villages without them. Even parents who remain Moslem or Protestant themselves, will then like their children to be baptized Orthodox. The second method is slow but paves the way for a strong and educated elite in whole villages in Uganda. In Kenya, people who become Orthodox these days are mostly ex-Anglican: a couple of Anglican churches have closed down completley in villages around Nairobi. The motives for the change, however, are sometimes mixed.

Any books suitable for teaching the Orthodox faith and practice in schools or seminaries in the English language are most welcome...I would not say that the printed word has much influence in spreading Orthodoxy *outside* schools, however. All direct mission work in new areas is done by the priests from Kampala themselves. They work amazingly hard and it is astonishing to see how far Orthodoxy has spread when one considers that before 1960 there were only two priests -- the founders themselves -- in Uganda.

IN KENYA most of the churches are wooden and poorly furnished. The iconostas is simply a plain wooden wall of planks with three doorways (usually curtained in the Greek modern custom) with paper icons (mounted) hanging in the usual places. The floor is usually just beaten

earth and very uneven! There is always an iconostas and altar (usually a crude wooden table covered with silk cloth) but little else in the way of furnishings or decoration. Sometimes school desks and benches are brought in from the local school for the congregation but the people seem to have no objection to the Orthodox custom of standing for long periods. Often the churches are not well-roofed enough to protect clergy and laity in the long rainy seasons. The "floor" will then turn to red mud. In Uganda there are some quite nice stone churches going up.

THE SERVICES (largely taken from Greek usages, with Matins and Liturgy together on Sunday morning) are magnificent. In both Kenya and Uganda (particularly the former) what was originally Byzantine Chant has been slowly and unconsciously "Africanized" so that the music is the envy of the other missions! The priests celebrate with wonderful dignity, even those who are uneducated; one finds it hard to believe that they were not taught by Russian monks!

Services tend to be long, and Vespers on Saturday night and Matins and Liturgy on Sunday morning are well attended; but the Calendar and Saints' Days are not much followed due to incomplete translations of the necessary texts.

Sometimes (as with many Kikuyu) people have a great devotion to their Church without really understanding very much of its teaching and worship. Ignorance of the canons among such people is even greater. For example, in Central Kenya most people receive Holy Communion every Sunday but often without proper preparation (confession, fasting, *etc.*), and even with canonical impediments (polygamous marriages or irregular unions) as well. In Uganda, however, people tend to go to Communion far less frequently but with proper care and reverence (they will for example "excommunicate" themselves if their married status is doubtful).

Veneration of the Mother of God is quite strong, but knowledge of individual Saints not very great. Veneration of Icons is not very noticeable but will probably increase in time. The Africans have little traditional two-dimensional art (all their representational art is in the form of wood-carving), so Icons are still a little strange to them. I have only rarely seen Icons in people's huts and houses, though the clergy have them. The lay people largely use simple prayers of Roman Catholic or Protestant origin for private use; as far as I know none of the Orthodox Morning and Evening Prayers have yet been translated.

Please do not think I am being critical or pessimistic when I write such things. All mission work in Africa is beset with such difficulties.

It is a long process in which secular education is intimately involved, and many things which might shock us are done in ignorance rather than in a "liberal" or unorthodox spirit.

THE ST. NICHOLAS SEMINARY is located at Waithaka (near Nairobi), and another Seminary is being started soon in Uganda at Degeya (some miles north of Kampala). Prior to this Ugandans studied theology abroad.

It is difficult to give an idea of the kind of candidate found at Waithaka. It is only recently that it was put on a sound basis (with help from Uganda). At the moment many of the students have not completed secondary education, so a great deal of time has to be spent teaching them elementary subjects as well as theological ones. When the seminary at Degeya is opened it will be rather different and candidates will have to have reached a high standard of general education before commencing there.

At Waithaka there are now three teachers, Fr. Emmanuel Mulunga (Deacon) teaching theology and liturgical practice, *etc.*, and two lay teachers (one Tanzanian and one from Western Kenya) teaching secular subjects. The students are about two-thirds Kikuyu and the remainder mostly from Western Kenya (Abaluhiya). The Kikuyu are not very happy at having no teacher of their tribe but there are simply no suitable candidates.

THERE ARE quite a number of Greeks in Kenya and Tanzania (very few in Uganda) but they attend church rarely, either because they have farms some way from the nearest town or because long periods without resident priests have made them lose the habit. At the moment Nairobi Greek parish has a resident priest (a very good man who has done great work for the Africans) but he is old and before him there was a long period without one. Both here [Nairobi] and in North Tanzania (Moshi, Arusha, *etc.*) there are permanent and very fine Greek churches, but nearly all without clergy.

Both the Greeks and the Africans come under the Greek Metropolitan of Eirenopolis, who is supposed to be resident in East Africa. In fact he resides almost entirely in Alexandria and only comes here when there are some African priests to ordain.

The relations between the Greek laity and the Africans are generally very good. The few Greeks in Kampala recently turned down an offer by a wealthy Greek woman to build them a church in Kampala. They said they preferred to go to the African church; which is a very healthy sign.

The church in Nairobi is used largely by Greeks, but the only reason why Africans don't come (since they are welcomed) is that the service is only in Greek, except that Fr. Chrysostom usually reads the Gospel in Swahili also.

THE CHURCH here is very much bound up in its own problems and rarely looks outside except for help (rather like the new African nations). The problem of Ecumenism is a good example. The African Orthodox does not look at it and ask whether it is good or bad for Orthodoxy as a whole, but whether Ecumenical movements can help individual Africans (with scholarships, etc.). Dealings with the World Council of Churches and Communist-dominated churches, which I should be horrified at in a Western context, are quite harmless and understandable here. What the African desparately wants is an educated clergy who can explain the faith and an educated lay elite who can teach the young. People don't realize that Africans are not so stupid that they cannot see through propaganda. If you explain to them the dangers of the above contacts they will answer (more or less), "So what, we know that, what we want is education -- we can ignore the propaganda." I'm afraid I no longer try to argue against this. It is a necessary evil which will soon no longer be necessary!

The local non-Orthodox churches largely ignore Orthodoxy in Kenya, regarding it as a "sect" and generally spreading lies about it. In Uganda there was some active opposition but this was stopped by the Kabaka (King) of Buganda (now exiled), who was a strong supporter of the Orthodox Church and granted much money and land to the Mission Center in Kampala. Though remaining Anglican he had some of his children educated as Orthodox. Spartas was a close personal friend and advisor of the exiled Kabaka.

IN KENYA there are 16 African priests (10 in Central Province and 6 in Western province). The parishes in Central Province tend to be larger and few of the priests have more than 1-2 parishes each. The total number is something like 20. In Western province the villages tend to be very small and close together, so the parish system follows this and often one priest can have between 3-5 parishes to look after. So the number is larger (30 or more). But if one includes all the places where the Liturgy is occasionally celebrated the total could be as high as 100. It is difficult to be more accurate than this.

In Uganda there are nine priests in the whole country and three deacons. Three are Archimandrites and the others married priests. One priest and one deacon are serving in Northern Region of Uganda and the

remainder in Buganda or Busoga (Midland and Eastern Regions). Fr. Obadiah (one of the founders) has recently been appointed Vicar-General for Uganda.

[Unfortunately there has been some negligence and indifference to the needs of the African Church on the part of the Patriarchate of Alexandria.] The worst thing about this is that some African Orthodox leaders are turning to the Moscow and Rumanian Patriarchates. It is well to remember that schools and foreign scholarships are *very* important to any Mission here. Many of the laity in Uganda study at Athens University.

To put it bluntly, the chief needs of the Church here in East Africa are: money; opportunities of studying abroad; and priests and (more important) teachers for the schools and proposed Seminary in Uganda. Also, of course, increased contacts with Orthodoxy -- especially in the United States -- of varieties other than Greek. They want people to be aware of their existence and show solidarity with them. Orthodox literature in English is especially useful.

The Youth groups are a relatively new movement and it is hard to tell how far they will improve the situation in Kenya. Certainly the hope of the Church is with the young (who form a large percentage of the congregations), since the old are too conservative to change their ways now. The most important function of the Youth groups is really to get the "feel" of being together for a common purpose and to feel less of an "inferiority complex" towards other Christian groups, when they realize they themselves are quite numerous. If the Church in Kenya had its own schools (which it does in Uganda) the Youth groups would be much more effective.

FATHERS Reuben Spartas and Obadiah Basajjakitalo are still the venerated leaders of the Church in Uganda, though Fr. Obadiah tends to keep out of the limelight. Spartas is a very powerful personality and utterly dedicated to Christ and His Church. Both are still active, though old. Apart from Spartas there are only two other unmarried priests in Uganda. One of these is Fr. Theodore Nankyamas. A highly educated man, he is the one most likely to be made a bishop in the future, though some of his anti-Greek remarks in the past (concerning lack of Greek concern for African Orthodoxy) have made him very unpopular in Alexandria.

IV

The above account of the present state of the African Greek Orthodox Church speaks for itself. From the point of view of strict Orthodoxy, the picture presented is not without its defects. But they are the defects of a young and growing church and are due to inexperience or ignorance, to lack of means, and to difficult circumstances. The people of East Africa have come to Holy Orthodoxy by an evident miracle of God's grace, and by this grace and the guidance of the Holy Spirit, these defects can be overcome and outgrown, and what is already a thriving if fragile plant may yet grow into a great tree in God's Kingdom to the glory of God and for the salvation of many.

The temptations of the age are great, and in the contemporary world whole Orthodox Churches have fallen and are falling into apostasy, becoming indistinct in spirit and appearance from the heterodox. The Orthodox Christians of East Africa have not yet been drawn into this whirlpool of contemporary apostasy, but rather occupy a place apart. In East Africa they belong to none of the local Councils of Churches and are generally looked down upon by the other confessions; and abroad they have few contacts, and they send no delegates to frivolous and soul-destroying "ecumenical" gatherings. Above all they are occupied in learning and growing in the Orthodox Faith.

May God continue to guide this young church on the narrow and straight Orthodox path, preserving her in purity and soundness of doctrine and practice, and bringing forth in her fruits for the coming Harvest of our Lord Jesus Christ!

Orthodox readers who desire to render financial or other assistance to the African Greek Orthodox Church may address communications to:

V. Rev. Theodore Nankyamas
Orthodox Mission Centre
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Kampala, Uganda

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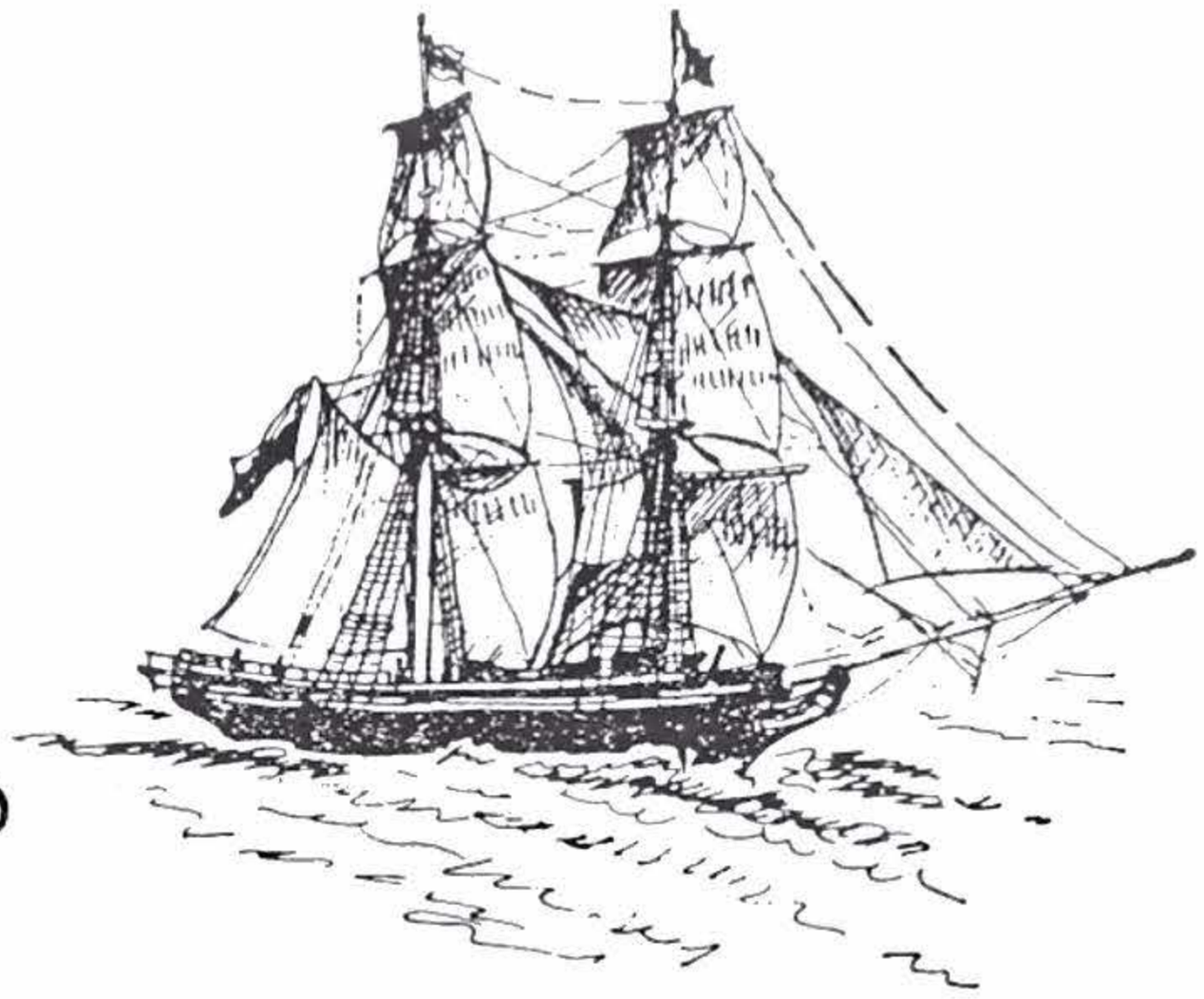


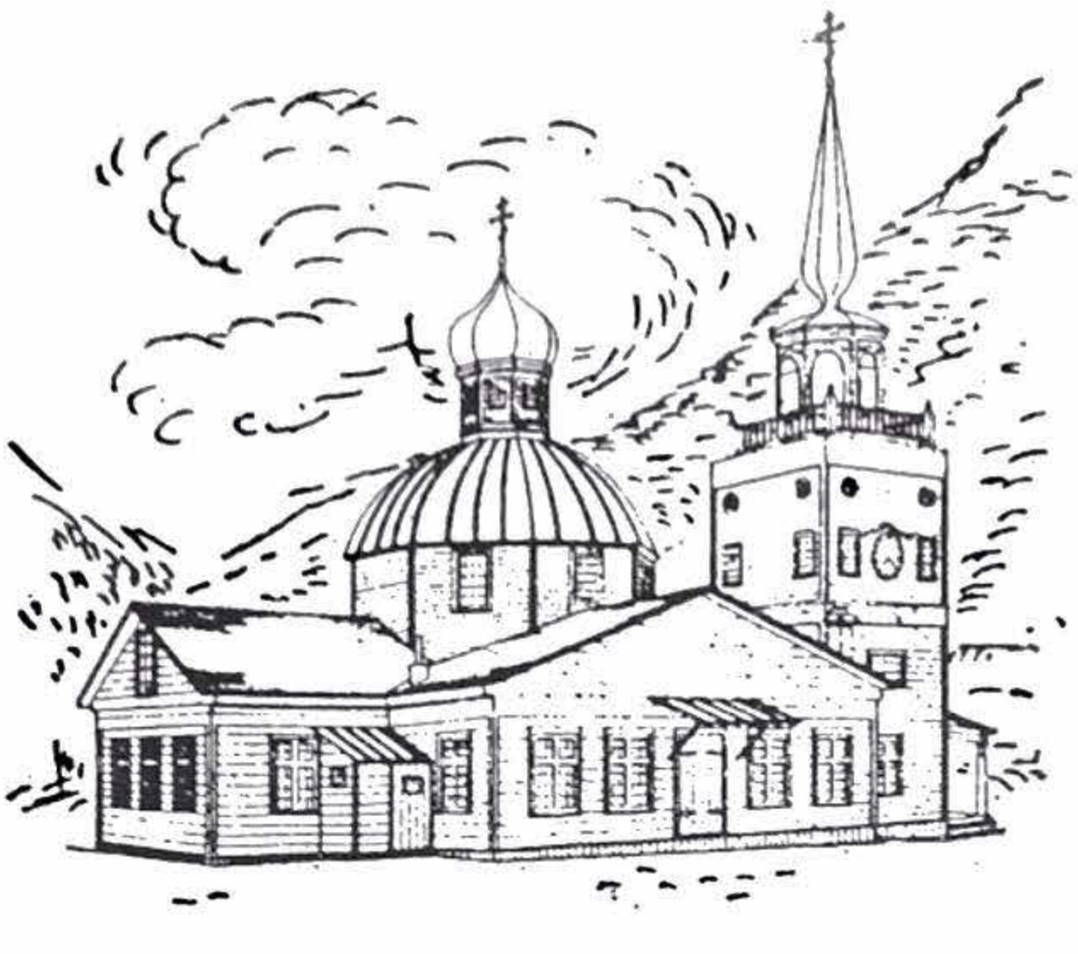
A PILGRIMAGE TO
THE ORTHODOX

HOLY PLACES OF AMERICA

THE TWELFTH PILGRIMAGE

HOLY ORTHODOXY came to the New World by way of Alaska, the capital of which, during the Russian period, was Sitka. The town of Sitka, situated on Baranoff Island, was formerly a sacred place of the Tlingit Indian tribe, where they gathered to worship their gods. The famous battle of Sitka of 1803 won the Russian governor, Alexander Baranoff, victory over the natives, and ever after Sitka continued to be the center of Russian civilization in Russian America. Baranoff's successor, young Simeon Yanovsky, having married Baranoff's daughter, made a voyage of inspection around the vast domain of the Russian-American Company, and having thus met the Blessed Father Herman, became his fervent spiritual son for the rest of his life, leaving valuable data on the blessed one as well as on Sitka.

But it was the great Bishop Innocent Veniaminov who made Sitka, or New Archangelsk, as it was named by the first Russians, the center of Orthodox enlightenment in the wild Northwest, and the beautiful St. Michael's Cathedral became its symbol, adorning the fog-clad majestic landscape of the mountainous Sitka Sound. In the tragic fire of 1965 the whole century-old structure of the Cathedral burned to the ground, but the valuables were saved, and the significance of Sitka to Orthodoxy in America has not changed. It is in the memory of the great Orthodox Apostle, a new St. Paul, that the holiness of this place abides.



SITKA

Historic Sites of Orthodoxy

IN SITKA, ALASKA

...And thus, here (in Alaska) especially *the harvest is plenteous* and the ground exceeding good, only there are no laborers; it remains for us to desire and to pray the Lord of the harvest *that He will send forth laborers into His harvest* and into His vineyard.

Bishop Innocent Veniaminov

BEFORE COMING TO SITKA as ruling bishop, Innocent Veniaminov had already made a phenomenal missionary achievement in Unalaska, while still a lay priest. St. Michael's Cathedral was fully his project: he designed it, was its architect, helped build it, and even constructed the town clock, which functioned for over a century. The Cathedral was elegantly decorated in the taste of its times. The cornerstone was laid in 1844 and it was dedicated four years later. The Cathedral treasured precious icons from Russia, and in its left wing on the icon screen was the famous Kazan Icon of the Mother of God (see p. 184) painted by Borovikovsky and numbered as a highly venerated miracle-working Icon in the Poselyanin listing, now known as the "Alaska" Mother of God. The Cathedral presently treasures Bishop Innocent's mitre, Gospel, and Church service books.

Sitka, thanks to the great holy labor of Bishop Innocent, became a cultural center. A seminary was opened and flourished; a large library was moved there; and an orphanage was founded, the building of which, with its chapel dedicated to the Annunciation, still serves, as it did in Bishop Innocent's times, as the bishop's headquarters.

INNOCENT VENIAMINOV,* the famous successor of Metropolitan Philaret Drosdov as Metropolitan of Moscow, is perhaps the greatest missionary enlightener in the whole history of the Orthodox Church in Russia, if one takes into consideration the wide diversity of his genius, talents and skills, which he utilized in spreading our Lord's teaching of the Heavenly Kingdom. In today's world, when so much has changed, he stands out not only as a highly inspiring example of missionary zeal, but the whole phenomenon of his legacy becomes extremely timely and imperative for those called today by God to labor at the plenteous Harvest of our Lord Jesus Christ.

* See *The Orthodox Word* 1965, vol. 1, no. 1.

THE ALASKA KAZAN MOTHER OF GOD

TODAY AS THE ORTHODOX pilgrim arrives in Sitka he finds surprisingly little trace of the great missionary, inventor, and scholar. The glory of once-thriving Orthodoxy on the shores of this beautiful world by itself – Alaska -- appears to be vanishing. A historical reason for this is to be found in the fact that after Bp. Innocent's departure Alaska was subjected to various deprivations and even open persecution by local sectarians; and after the Russian Revolution there were difficult conditions and poverty....

To be a true Orthodox Christian in our days is not easy. The *narrow path* indicated by Christ for those in His Church is constantly "broadened" by the servants of this world....

But the spiritual foundation first laid in Alaska is strong, and if there can be restored a fervent spirit of *podvig* and absolute self-sacrifice for Orthodoxy – God will send strength to His workers and grant a plenteous harvest.

Next issue: A Pilgrimage to the Tomb-Chapel of the Blessed Archbishop John Maximovitch in San Francisco, California.

TSAR-MARTYR NICHOLAS II

(*Continued from page 137*)

Thus did the Orthodox Russian people believe, thus has the Orthodox Church taught, and this did Tsar Nicholas acknowledge and sense. He was thoroughly penetrated by this awareness; he viewed his bearing of the Imperial crown as a service to God. He kept this in mind during all his important decisions, during all the responsible questions that arose. This is why he was so firm and unwavering in those questions about which he was convinced that such was the will of God; he stood firmly for that which seemed to him necessary for the good of the realm of which he was head.

And when he saw that it had become impossible for him to perform according to his conscience his service as Tsar, he laid down the Imperial crown, like St. Boris the Prince, not wishing to become the cause of discord and blood-letting in Russia. The self-sacrifice of the Tsar, which did not bring benefit to Russia, but on the contrary gave an even greater opportunity for committing crime without punishment, brought inconceivable sorrow and suffering. But he displayed in them a greatness of spirit that likened him to the Righteous Job. The malice of his enemies did not abate. He was dangerous for them even then, for he was the bearer of the consciousness that the Supreme authority should be obedient to God, should receive sanctification and strength from Him to follow God's commandments. He was a living incarnation of faith in the Divine Providence that works in the destinies of nations and peoples and directs Rulers faithful to God into good and useful actions. Therefore he was intolerable for the enemies of faith and for those who strive to place human reason and human faculties above everything...

Tsar Nicholas II was a servant of God by his inner world-outlook, by conviction, by his actions; and he was thus in the eyes of the whole Orthodox Russian people. The battle against him was closely bound up with the battle against God and faith. In a word, he became a Martyr, having remained faithful to the Ruler of those who rule, and accepted death in the same way as the martyrs accepted it.

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